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KENNETH SCOTT LATOURETTE A TRAIL BLAZER¹—

A CRITICAL EVALUATION OF LATOURETTE'S THEORY OF RELIGIOUS HISTORY

JOHN D. HANNAH

The books of Kenneth Scott Latourette, the famous Sterling Professor of History at Yale University, are widely used in the study of church history and missions in a variety of Christian institutions. This article seeks to delineate and critically evaluate the view of Christian history set forth by him. It argues that Latourette's view of history represents a serious departure from the testimony of the Scriptures which has not gone undetected by historians and theologians, with the result that his interpretation of history should be used with caution. The wellspring of the great scholar's views are found in the progressivistic spirit of his age and personality, as well as the eschatological assumptions of a pietistically informed religious Liberalism.

* * *

Till a voice, as bad as Conscience
rang interminable changes
On one everlasting Whisper
day and night repeated—so:
Something hidden. Go and find it.
Go and look behind the Ranges—
Something lost behind the Ranges.
Lost and waiting for you. Go!

WHEN Rudyard Kipling composed "The Explorer" from which the above is taken, he had in mind some hardy pioneer

¹Kenneth Scott Latourette, *Beyond the Ranges* (Grand Rapids: Eerdmans, 1967) 9, 155. This term is frequently used of himself in his autobiography.

tracking hidden valleys and virgin wilds, mapping uncharted territories. What would be his reaction today to learn that a dweller in ivory towers, an academician—and a church historian, at that—had borrowed his language (in a slightly altered form) to entitle an autobiography? Other than lodging a legitimate complaint over the alteration of his actual words (from “behind” to “beyond the ranges”), the sometime poet might be well pleased when he found out more about this particular historian. For Kenneth Scott Latourette had a career in many respects truly extraordinary, and his personal narrative amply demonstrates that his life has been largely lived as a response to a call to go “beyond the ranges.”

The impact of Latourette is readily demonstrable in Christian institutions of higher learning because his texts continue to inform and shape the emerging generation as they have the past. What, however, is most arresting is that required texts are often assigned in college courses without a recognition of the author's concept or definition of the subject. Unfortunately teachers of history are so zealous to provide vehicles for the conveyance of information that there is too frequently a neglect by teachers to scrutinize carefully the presuppositions that undergird the arrangement of the data. This article purposes to delineate and evaluate critically Latourette's theory of history. To accomplish this goal, the student must see his theory of history within the context of his formative influences and educational presuppositions. After describing the mind of Latourette, his definition of history will be delineated, with particular emphasis on historic causation, form, and culmination. Finally, Latourette's conception of history will be evaluated relative to the validity of his historic and theological presuppositions. It is the purpose of this article to demonstrate that Latourette's theory, while adhering to the form of Christian historiography, lacks both the theological content to be denominated truly Christian and historic accuracy and realism.

LATOURETTE AND FORMATIVE INFLUENCES

His family and educational heritage

The quiet, optimistic bachelor, who became one of America's foremost historians of Oriental history,² emerged within the context of a stable, educated, and religious home. In retrospect he was able to comment: “By family background and heredity, as I now see clearly, I was prepared to be a trail blazer. . . . In both my father's and my

²James E. Wood, Jr., “Kenneth Scott Latourette (1884-1968): Historian, Ecumenist, and Friend,” *Journal of Church and State* 11 (1969) 9.

mother's family was a long tradition of adventuring on new and unmapped frontiers in response to 'a voice as bad as conscience,'"³ His grandparents were a part of that sturdy band that pioneered the settlement of Oregon Territory in erecting Oregon City, the oldest city in the state, in 1848. There Dewitt Clinton Latourette settled to become a successful lawyer and his mother, Rhoda Ellen Scott, taught Latin at the University of Washington.⁴ The children that emerged through this unusual couple were educated in the virtues of both religion and learning. The religious environment of "deep Christian faith, family worship, and pietistic Baptist church life"⁵ functioned to make a lasting imprimatur upon all his subsequent activities. Indeed, to fail to perceive clearly this influence is to misunderstand his philosophy of life and understanding of history. Both theologically and religiously, Latourette was a pietist; the church of his boyhood was in the Moody tradition; and his home was "an embodiment of Christian faith and culture."⁶

The bookish lad then attended McMinnville College, a Baptist school where his father had previously taught, which was in reality an extension and intensification of the evangelical heritage of his home.⁷ There the valedictorian of the class of 1904 and member of the championship debating team became interested in the interdenominational work of the Young Men's Christian Association and its corollary, the Student Volunteer Movement. His youthful enthusiasm led him to sign its celebrated pledge: "It is my promise if God permits to become a foreign missionary." As with most decisions that are made in haste, this one was repented of in leisure. Much later in life he reflected: "I felt as if I had signed my death warrant . . . I hated the thought."⁸ After college he, being not yet twenty, labored in his father's law firm for one year before continuing his educational career.

From the brief interlude in his academic pursuits he set his scope upon Yale College where he completed a B.A. in history in 1906. The Student Volunteer Movement had a strong impact on the campus in those days through Dwight Hall, a pietistic academic center within the college, which focused and defined his previous commitment to

³Latourette, *Beyond the Ranges*, 9.

⁴Ibid., 13.

⁵William R. Hogg, "The Legacy of Kenneth Scott Latourette," *Occasional Bulletin* 2 (1978) 74.

⁶Latourette, *Beyond the Ranges*, 14.

⁷Hogg, "The Legacy," 84-85.

⁸Kenneth Scott Latourette, "My Guided Life," in *Frontiers of the Christian World Mission Since 1938*, ed. Wilber C. Harr (New York: Harper and Brothers, 1962) 285.

foreign missions. He thus prepared for foreign service in the Far East through the Yale-in-China educational mission at Changsa. The Student Volunteer Movement riveted his attention on Far Eastern studies when such a discipline was only embryonically heard of, let alone pursued, in this major American center of learning.⁹ To prepare himself for China, he determined to take further studies in history that resulted in an M.A. in 1907 and a doctorate in 1909.¹⁰ For his Ph.D. dissertation he wrote *The History of the Early Relations between the United States and China, 1784-1844*, which was published in 1917 and twice republished. His doctorate was directed by Frederick Wells Williams, who was the son of missionary parents from China. It was Williams who solicited Latourette for Yale-in-China.¹¹ It is amusing, if not important, to understand that in Latourette's formal training, he had only one course in Church History, that under Williston Walker, "who in addition to being an outstanding scholar was a superb lecturer."¹² Although Latourette's contact with Walker was slight, the structural presuppositions of his mentor are clearly seen in his philosophical interpretation of history.¹³ In addition, he was devoid of any formal training in theology.

His frustrations in China

After a year of domestic travel for the Student Volunteer Movement, Latourette set out for China. His vocational dreams proved vaporous, as he was stricken with a severe case of amoebic dysentery that forced his premature retirement. Deep mental depression put the hope of return to China out of the question, and physical recovery took almost two years. After he gained sufficient strength, he turned to teaching for a source of financial security at Reed College in Portland, Oregon. There his life-purpose began to crystalize.

Since returning from China I had been deeply impressed by the lack of information about the Far East in this country. So far as I knew, in only seven colleges and universities were any courses being offered on China or Japan and, so far as I could discover, nothing was being done in any high school. I believed myself called to be a trail blazer.¹⁴

⁹Ralph D. Winter, "The Reluctant Missionary," *World Vision Magazine* 13 (July-August 1969) 4-5.

¹⁰Theodore E. Bachmann, "Kenneth Scott Latourette: Historian and Friend," in *Frontiers of the Christian World Mission Since 1938*, ed. Wilber C. Harr (New York: Harper & Brothers, 1962) 235.

¹¹Ibid., 234.

¹²Latourette, *Beyond the Ranges*, 31.

¹³Bachmann, "Kenneth Scott Latourette," 235.

¹⁴Latourette, *Beyond the Ranges*, 50-51.

As a result of his studies came *The Development of China* in 1917. In 1916 he became Chairman of the Department of History and Political Science at Denison University, a Baptist institution in Granville, Ohio.¹⁵ At that post he wrote *The Development of Japan* (1918). He continued his dual career, blazing trails in Far Eastern studies and laboring for the S.V.M. and Y.M.C.A. In the war years he was ordained into the Northern Baptist ministry and served as chaplain at the school.¹⁶

His emergence as an eminent educator

After the war years, numerous schools sought the services of Latourette. After some initial indecision, he accepted the advance of his alma mater to replace the retiring Harlan Page Beach. He later confessed that "as was true to signing the Student Volunteer declaration in 1904, I went to the Yale faculty from a sheer sense of duty."¹⁷ Yale's historic missionary impulse from Dwight Hall and his desire to prepare men for foreign missions activity brought him to the D. William James Professorship of Missions ("and Oriental History," added in 1927).¹⁸ He occupied that post until he gained emeritus status in 1953.

Those years at Yale were marked by tremendous academic and practical progress. Reflecting upon his early Yale days, he commented that "I taught the history of the Far East . . . for many years I was giving practically all the work offered at Yale on the Far East."¹⁹ At Yale he pioneered studies in the relationship of Christianity to international relations, as well as the Ecumenical Movement.²⁰ In addition to classroom labors, he continued an avalanche of literary output—"Each day he wrote 1000 words and regularly made up any arrears."²¹ To the works that made him a pioneer in the study of East Asia were added *The History of Christian Missions in China* (1929), a work which has remained unrivaled in its field, and *The Chinese: Their History and Culture* (1934), a two-volume standard work. The work for which he is now most famous and which has become the major work on the history of missions is his seven-volume study of *The History of the Expansion of Christianity* (1937-1945). Numerous other books came from his pen. Some of these were: *History of*

¹⁵Ibid., 54.

¹⁶Latourette, "My Guided Life," 290.

¹⁷Latourette, *Beyond the Ranges*, 61.

¹⁸Hogg, "The Legacy," 74.

¹⁹Latourette, "My Guided Life," 291.

²⁰Latourette, *Beyond the Ranges*, 94.

²¹Hogg, "The Legacy," 77.

Christianity (1953) and the five-volume *Christianity in a Revolutionary Age: A History of Christianity in the Nineteenth and Twentieth Centuries* (1958-1962).

While he was preeminently a historian, he was also one of this century's most ardent supporters of the ecumenical movement within Protestantism—a movement the foundations of which he saw as stemming from the modern missionary movement. To edge the ecumenical movement forward, he became a charter member of the editorial staff of *The International Review of Missions*; for over thirty years he served on the International Missionary Council and actively participated in drafting the charter of the World Council of Churches as the official representative of his denomination at Utrecht in May, 1938.²² He did much to foster Catholic-Protestant dialogue, being, in 1953, "the only Protestant participant in an American consultation on the foreign mission work of the Roman Catholic Church."²³ William Richey Hogg, Professor of World Christianity at Perkins Theological Seminary, Dallas, Texas, quickly notes that "an ecumenical perspective shaped all his writings. His global view and balanced appreciative openness toward each segment of the World Christian community became the hallmark of his writing."²⁴

It is not at all surprising that his contributions to religious and intellectual academia would solicit widespread attention. For his contribution of writing on China, the Chinese government awarded him the Order of Jade in 1938. His peers honored him as president of both the Society of Church History in 1945 and the American Historical Association in 1949. In addition, he served as president of the Japan International Christian University Foundation, chairman of the Student Volunteer Movement, president of the American Baptist Foreign Mission Society, and president of the American Baptist Convention (1951-1952). In a somewhat reflective mood he confided that "at the height of my folly, I was serving on thirty-three boards and committees in New York and New Haven, including four mission boards."²⁵ In 1949 Yale honored him by raising him to the status of outstanding service, that is, to the rank of a Sterling Professorship.²⁶ Latourette was awarded fourteen honorary doctorates from such institutions as the universities of Wales, Oxford, Glasgow, and Marburg.²⁷

²²Wood, "Kenneth Scott Latourette," 12.

²³LeRoy Moore, Jr., review of *Beyond the Ranges*, by Kenneth Scott Latourette, in *The Hartford Quarterly* 8 (1968) 82.

²⁴Hogg, "The Legacy," 77.

²⁵Winter, "The Reluctant Missionary," 5.

²⁶Latourette, *Beyond the Ranges*, 95.

²⁷Latourette, "My Guided Life," 292.

In 1953 Latourette commenced his "retirement" years by returning to Oregon City, Oregon, yet continued an active writing and traveling career. His years suddenly jolted to an abrupt halt in 1968 under the wheels of a hit-and-run automobile in front of his home.

Latourette was many things: a historian who believed one could write history objectively, an ordained Baptist clergyman of a pietistic, warmly evangelical spirit, and a trail blazer of both Far Eastern studies and global religious ecumenism. He was a man who heard a whisper "as bad as conscience" to "go and look beyond the ranges." There he labored to forge a new idea of the structure and meaning of history and sought to propound that concept through his writings.

LATOURETTE AND THE MEANING OF HISTORY

The definition of meaning in history

Latourette's pursuit of "the whisper" which to him was "as bad as conscience" cannot be presuppositionally divorced from either his pietistic missionary impulse or the influence of his only teacher in Church History, Williston Walker. From Walker he gained a definition of church history in particular and a method of history in general. Church history was conceived to be a blend of pietistic experientialism and futuristic eschatology—that is, a "divinely guided process and one moving forward to a larger realization of the kingdom of God."²⁸ As a trained, critical historian, he learned to respect data and to prize "objectivity." For him that seemed to mean dispassionate impartiality with facts and balanced judgment with generalization. Yet he recognized that pure objectivity is an elusive phantom and that the very selection of data involves nonobjective factors. Thus, in each preface he indicated the Christian "bias" in his value frame.²⁹ Meaning-in-history is found within the matrix of Christianity, a Christianity that is discernible by the critical mind of the historian within a global world view. Latourette confesses the need for this universalist interpretation of history when he writes that

²⁸Roland H. Bainton, *Yale and the Ministry* (New York: Harper & Brothers, 1957) 235.

²⁹Kenneth Scott Latourette, *Christianity in a Revolutionary Age: A History of Christianity in the 19th and 20th Centuries*, vol. 1: *The 19th Century in Europe: Background and the Roman Catholic Phase* (Grand Rapids: Zondervan, 1969) xii-xiii; Latourette, *A History of Christianity* (New York: Harper & Row, 1953) xx-xxi; Latourette, *History of the Expansion of Christianity*, vol. 1: *The First Five Centuries to A.D. 500* (Grand Rapids: Zondervan, 1970) xiii; Latourette, *Christianity Through the Ages* (New York: Harper & Row, 1965) xii-xiii.

The usual introductory and supposedly comprehensive courses in the subject and the available texts majored in Western Europe and the centuries through the Reformation. They gave the impression that all since the Reformation was a kind of curtain call, that Christianity was fading out of the human scene, and that it never had been very important except in Western Europe, a region which was only a small fraction of the civilized world. I had repeatedly said of secular historians that with their oblivion to East Asia that they were not aware that the world is round. Latterly historians and history departments were becoming less provincial. However, church historians, so it seemed to me, were even more peer-blind and with less excuse, for if the Gospel is for all men, church history must be seen in the context of the entire globe. Moreover, I was, and am convinced, that never has Christianity so entered into the life of the entire race as it has in the past half-century. With that conviction I undertook a survey which would cover the entire story—all aspects, all branches of Christianity, and the entire globe.³⁰

In general, Latourette's concept of history can be characterized as religious, progressive, global, optimistic, and critical. His primary interest was not the church's internal history, rather it was the external history of Christianity—the effect of the church upon its environment and the effect of the environment upon the church and the world-wide expansion of Christianity in world history.³¹

Latourette's idea of meaning in and out of history finds its structure within Christianity generally and particularly in the person of Jesus Christ. He adopts the rubric of divine sovereignty in the human sphere and an eschatological kingdom-hope. "Ultimately God will triumph. History moves toward a culmination. Whether within or beyond time God's will is to be accomplished and His full sovereignty will be seen to have prevailed."³² The purpose of God in history is not so much doxological as it is anthropocentric and soteriological; history is the story of a sovereign God seeking the obedience of the race. This rudimentary presupposition caused him to state that

The course of history is God's search for man. God is judge, but He judges man that He may save him and transform him. God's grace, the love which man does not deserve and cannot earn, respects man's free

³⁰Latourette, *Beyond the Ranges*, 114-15.

³¹Wood, "Kenneth Scott Latourette," 10.

³²Kenneth Scott Latourette, "The Christian Understanding of History," in *God, History and Historians*, ed. C. T. McIntire (New York: Oxford University, 1977) 52.

will and endeavors to reach man through the incarnation, the cross, and the Holy Spirit. Here, to the Christian, is the meaning of history and its unifying core.³³

The meaning of history then is found in Jesus Christ as the revelation of God's will and purpose for mankind. Ultimately all meaning in history finds focus in him. "No fact of history is more amazing than the spread of the influence of Jesus."³⁴ The ever-widening popularity of Jesus is the key to understanding history. While Christianity has varied from age to age, from country to country, and even from individual to individual, all the forms which Christianity has taken have honored Jesus. From Jesus, through Christianity, have issued impulses or pulsations which have helped to shape every phase of civilization. Latourette declares that "Jesus is the most influential life ever lived on this planet. The influence appears to be mounting. It does not increase evenly but by pulsations of advance, retreat, and advance."³⁵ According to Latourette, history finds meaning in man's reception of God's love as evidenced in Jesus. Response to Jesus has not been uniform, but generally has had a series of advances, retreats, and advances.

The basis of meaning in history

At this point, it is most logical to propose the issue of the criteria for judging the pulsating waves of Jesus' influence. Latourette's reply would be three-fold: first, the geographical extent of Christianity; second, the "vitality" or quality of commitment of those called Christians; and third, the influence of Christianity upon the human race.³⁶ Only the first of these is strictly measurable, while the second and third would seem to be much more difficult to apply. However, Latourette defines even these in ways that make him a tireless chronicler of facts and statistics. He assumes that larger numbers of Christians mean more Christians of strong commitment and that expansion implies increasing influence. These are the criteria that enable him to exult on a favorite theme, "I was and am convinced

³³Ibid., 54.

³⁴Latourette, *The Unquenchable Light* (London: Religious Book Club, 1945) x.

³⁵Latourette, "The Christian Understanding of History," 61.

³⁶Latourette, *Christianity in a Revolutionary Age*, vol. 5: *The 20th Century Outside Europe, The Americas, The Pacific, Asia, and Africa: The Emerging Rural Christian Community*, 534.

that never has Christianity so entered into the life of the entire race as it has in the past four centuries and especially in the past half-century."³⁷

The structure of Latourette's scheme of meaning in history, as a result of the application of the three-fold criteria, can be represented as something of an incoming tide. Each major wave has been followed by a major recession. However, his progressivism is most apparent when he writes that "each major wave has set a new high-water mark and each major recession has been less pronounced than its predecessor."³⁸ With this general rubric, Latourette applied the criteria of the influence of Jesus as derived essentially by statistical analysis and pietistic warmth to structure an outline of history that moves ever forward to a final era of a utopian, universal manifestation of Jesus in the affairs of men.

The structure of meaning in history

As a result of the combination of a methodology derived from historical science and Christian belief, he felt that the mind is opened towards a true understanding of Jesus.³⁹ Using his three criteria, he divided the history of Christianity into a series of ebbs and flows: the period from the time of Christ to A.D. 500 was one of the initial advances in which Christianity triumphed in the Roman Empire; from 500-950 the first and greatest recession was occasioned by pagan destruction in Europe and the invasion of the Crescent into the entirety of Northern Africa and Spain; from 950-1350 Christianity surged forward, and the influence of Jesus spread in the prominence and dominance of various Roman pontiffs; from 1350-1500 the prestige of Rome sank and with it the authority of Jesus; from 1500-1750 the Reformation era pushed the church forward; from 1750-1815 the Enlightenment caused disaffection; from 1815-1914 the fourth age of advance, "the great century of the church," and from 1914 to the present has been a period of "advance through storm."⁴⁰

Latourette was a child of the religious utopianism of the late nineteenth century; from this century with its blatant, unabashed optimism he accepted the doctrine of progress. He was particularly adamant that the present century is one of advance, which is out of congruity with his advance-recession pattern; his optimism rebelled against any notion of a present post-Christian era. He positively

³⁷Latourette, *Beyond the Ranges*, 114.

³⁸Latourette, *The Unquenchable Light*, x.

³⁹Latourette, *A History of Christianity*, xxi.

⁴⁰Latourette, *The Unquenchable Light*, xvi-xvii.

concludes that "when the entire world is taken into consideration, Christianity is seen to have augmented its influence upon mankind."⁴¹ Instead of accepting the concept of a post-Christian era, Latourette believed in a "pre-Christian era," that is, that Christianity is only in its youth.⁴² "What the future has in store we cannot know. But if mankind does not commit suicide through nuclear arms, the evidence should lead us to characterize the current era not as post-Christian but as pre-Christian."⁴³ Christianity is conceived as a recent phenomenon; it is gaining in momentum and has seen its widest extension in the past century and a half. In spite of palpable weaknesses, it is displaying great vigor.⁴⁴ This "amazing vigor" is a recurrent theme for Latourette, as evidenced when he writes that

Yet when viewed from the standpoint of the centuries its course is forward. The record of the past gives ground for confident hope that to Christianity belongs the future. It was through faithful souls who in adverse days refused to despair, but had visions to venture in new areas and resolution to hold on in regions in which faith was threatened that Christianity went on. Some even turned defeat into victory. So it is proving in our day. So, we believe, it will be in the centuries to come.⁴⁵

Latourette is willing to concede the death of culture in the West but understands that Christianity always survives such demises. He informs us that "not only, phoenixlike, does it come out of the fire with renewed life, but it also plays a larger and larger part in the affairs of men."⁴⁶ The apparent recessions of our present century are but harbingers of a fresh age of advance.

It is most logical to pose to Latourette's idea of progression in history this question: What is the specific future of this relatively nascent movement that perpetuates the influence of Jesus over the cosmos? At the initial confrontation with the question, the historian in Latourette is quick to grasp the lack of concrete facts ("prophecy is notoriously fallible"⁴⁷), but he does have a reply. That reply is in the

⁴¹Ibid., 123.

⁴²Latourette, *The Christian Outlook* (New York: Harper & Brothers, 1948) 1.

⁴³Latourette, "Do We Live in a Post-Christian Age?" *Religion in Life* 33 (1964) 179.

⁴⁴Latourette, "A Historian Looks Ahead; The Future of Christianity in the Light of Its Past," *CH* 15 (1946) 15.

⁴⁵Latourette, "Recessions in the Tide of Christian Advance," *International Review of Missions* 31 (1942) 274.

⁴⁶Latourette, *The Christian Outlook*, 43.

⁴⁷Latourette, "A Historian Looks Ahead," 3.

form of deductions from the assumed historical pattern that Christianity has evidenced. "The historian ought not to attempt to predict the final outcome. However, he can reasonably venture some generalizations."⁴⁸ Latourette conveys his optimism and pietism into his futuristic comments and sees Christianity triumphing in the affairs of men and the final demise of the planet. The mature form of Christianity is uncertain to him, but he feels certain that it would reflect some form that we currently have (i.e., Roman Catholic, Eastern Orthodox, Anglican).⁴⁹ Also, he maintains that Christianity in the future will evidence the advance-recession motif of the past.

It would appear that Christianity, with long centuries, probably millenniums, ahead of it, will progressively bring mankind into obedience. Crises will be encountered. Losses will be experienced. Yet recessions will be followed by fresh advances. The general direction will be onward.⁵⁰

His utopian expectations for the future are not absolutely perfectionistic in that "mankind will never fully attain to the standards of the Sermon on the Mount," yet he expects larger approximations individually, societally, and ecclesiastically. The end of man's existence on this planet is certain with or without the fullest evidence of the influence of Jesus. Of this eventual demise he notes that

Sometime the world will end . . . that may come by a sudden catastrophe, and perhaps fairly soon. . . . It may be by the slow loss of air and water. Adverse climactic conditions or an alteration in the atmosphere may gradually work such untoward conditions that mankind will no longer be able to maintain itself. This is the trend of prophecy from modern science. Or mankind may destroy itself out of its own folly. But sooner or later humankind will no longer find a home in this planet.⁵¹

That "whisper as bad as conscience" drew Latourette into a systematic reconstruction of Christian historiography. His was a whisper that led to familiar paths "beyond the ranges" presuppositionally, yet never so cogently argued by the combination of the rigors of accepted historical research and an unmistakable Christian consensus. For Latourette, the paths "beyond the ranges" led to a cultural, progressive, pietistic interpretation of history, a construction that deeply reflects his religious heritage, the religious optimism of his

⁴⁸Ibid., 16.

⁴⁹Latourette, *The Christian Outlook*, 16.

⁵⁰Ibid., 186.

⁵¹Ibid., 198.

era, and his graduate training. The paths beyond led, for Latourette and those who followed him, to a triumphant religious hope that was grounded in history.

LATOURETTE AND CRITICAL EVALUATION

The "whisper as bad as conscience" brought the scholarly pietist "beyond the ranges" and to a reconstruction of the seeming dichotomy between "world history" and "salvation history" that attempted to blur the two opposites into a harmonious whole. The "path" beyond the presuppositionalism of Augustinian historiography has, however, not been without its critics. Indeed, since Latourette purposed to merge secular and religious history into one cogent, holistic motif, criticism has been heaped upon him from two quarters: secular historians and theologians. When he set forth the foundational principles of his idea and system of meaning in history as president of the American Historical Association in 1949 under the rubric of "A Christian Understanding of History," the response was often barbed. Latourette publicly confided, "By the grapevine I heard that many of my auditors were disgusted. Some said that if they wanted to hear a talk on the subject they would go to church."⁵² Elsewhere in rehearsing his life and the response to the AHA address, he must have been impressed by the negative reaction, for he repeats the same theme ("My presidential address was on the subject, 'The Christian Understanding of History,' which some of the hearers didn't enjoy").⁵³ Secularists and religionists alike cast intellectual, philosophical and theological stumbling stones in the optimistic primrose paths of his research "beyond the ranges."

The criticism of theologians

Theologians have questioned Latourette's definition of Christianity in that some understand that he divorces it from theological content; that is, his definition of Christianity is so cultural and environmental that it despairs of being Christian. J. S. Whale, Professor of History at Cheshunt College, Cambridge, England, exclaimed emphatically, "What is the distinctive nature of this Christian Faith which has run like fire through the stubble and bids for nothing less than the whole world?"⁵⁴ Searle Bates, formerly Professor of History at Nanking University, China, argues perceptively

⁵²Latourette, *Beyond the Ranges*, 115.

⁵³Latourette, "My Guided Life," 292.

⁵⁴J. S. Whale, review of *A History of the Expansion of Christianity*, vol. 7: *Advance through Storm, A.D. 1914 and After, with Concluding Generalizations*, by Kenneth Scott Latourette, in *International Review of Missions* 34 (1945) 429.

when he criticizes Latourette thusly: "We must remind ourselves that Latourette's very concept of Christianity in history is not 'The Faith,' but an entity much more human, much more comprehensive—even to the margins of dualism—than the doctrine of some Christians who are revolted by it."⁵⁵ That is, Latourette's definition of Christianity appears to be more inspired by the subjective notion of the ever-penetrating "influence of Jesus" than a theological perception of "the faith." He holds to a Christianity that is distinct from the message of Christianity. Christianity is a cultural and social relativity that lacks a static, definitive, restricted core or kerygma. This becomes poignantly evident when he informs his readers that

Christianity is a religion. Like other religions, as we see in the churches it has strong admixtures of human elements. Some of these contradict the gospel. . . . The history of Christianity is in large part the record of the love of God operating in various ways, conditioned by cultural inheritance and present forces, many of them antagonistic.⁵⁶

What is the core of Christianity to Latourette? This he defines as the ethical principles of the Sermon on the Mount with its "standards at once alluring and impossible of full attainment within the bounds of time."⁵⁷ He adds immediately that Christianity is far more than a set of ethical principles, but "one puts down his final volume (*History of Expansion*, vol. 7) with the uneasy feeling that this explicit concession to the tremendous assertions of Creeds and Confessions, of the Epistle to the Romans is hardly born out by the implicit presupposition of the whole work."⁵⁸ Latourette's definition of Christianity is criticized as far too generalistic for the theologian; a dichotomy between the Gospel and Christianity appears nauseously secular. He finds the Gospel intrinsically in the NT, but not in Christianity.⁵⁹ Some have felt that such a dichotomy is both unnecessary and destructive. It is simply argued that Latourette unwisely "saw the history of Christianity, not as primarily institutional or theological history, but as an empirical movement in history,"⁶⁰ much to the detriment of the genius of Christianity.

"The historian of Christianity," says LeRoy Moore, Jr., Professor of Church History at the Hartford Theological Foundation,

⁵⁵Searle Bates, "Christian Historian, Doer of Christian History. In Memory of Kenneth Scott Latourette 1884-1968," *International Review of Missions* 58 (1969) 325.

⁵⁶Kenneth Scott Latourette, *Challenge and Conformity* (New York: Harper & Brothers, 1955) 22-23.

⁵⁷Latourette, *Advance through Storm*, 499.

⁵⁸Whale, review of *Advance through Storm*, 429.

⁵⁹Latourette, *Advance through Storm*, 499.

⁶⁰Wood, "Kenneth Scott Latourette," 10.

Hartford, Connecticut, "who tries to avoid being a theologian becomes by his own default only an irresponsible theologian."⁶¹ The path "beyond the ranges" may have been occasioned by a minutely audible whisper, but the echo of criticism of Latourette's journey screams back with the charge of theological ineptitude. Even a deeply committed friend such as Ralph D. Winter, Professor of Missions at the School of World Mission, Fuller Theological Seminary, Pasadena, California, is forced to confess, "Here is one tangible gap in his credentials: he did not undergo the customary orientation of seminary theological studies."⁶² Latourette never took a theological degree (his M.A. and Ph.D. at Yale were in history); in fact, he never took a single course at Yale in theology or biblical studies and only one in church history (Williston Walker's survey). Hogg simply states the echoing point that

Latourette was not a theologian and never thought of himself as being one. He had read the classics—Athanasius, Augustine especially, some of Aquinas, Luther, and Calvin—and also Temple, John and Donald Baille, and some of Barth, Brunner, and Bultmann. Yet his mind was that of the fact-gathering historian whose data yield patterns and enable generalizations—not that of the theologian.⁶³

When he did finally decide to produce his "comprehensive" *History of Christianity*, which appeared just as he retired from Yale, he audited colleague Robert Calhoun's course on the history of doctrine prior to the Reformation and did much additional reading on his own as well.⁶⁴ "The most that can be said," writes Moore, "is that this cram-course tactic gave Latourette the objectivist historian a good bit more data, which is ably presented in the pages of the *History*, but it did not enable him to pass the examination."⁶⁵ That is, if one is convinced that church history is inseparable from the story of doctrinal development, indeed that this development is its guiding hermeneutic, and the story of the church in time is always an account of the attempts and failures on the part of the church to unite theory (doctrine) and practice (worship and missions), then Latourette is disappointing.

Latourette's approach to history arises from two primary sources: first, his historical studies at Yale in a Von Ranke approach, particularly history as an objective, documentary, statistical, analytical

⁶¹ Moore, review of *Beyond the Ranges*, 90.

⁶² Winter, "The Reluctant Missionary," 5.

⁶³ Hogg, "The Legacy," 75.

⁶⁴ Latourette, *Beyond the Ranges*, 115.

⁶⁵ Moore, review of *Beyond the Ranges*, 90.

discipline; second, his pietistic, subjective, evangelical heritage which is evidenced in an experiential, pragmatic, nose-counting kind of religion. The pietist approach to church history focuses more on practice than on theory, on religion more than doctrine. Thus, his history is an account of human response. The pietist historian is concerned primarily with the intangible rather than the tangible. And this is where he gets into a bind. The best he can do is redefine Christianity and reduce his approach to statistical analysis. Hence, we have Latourette the historian hugging-and-chalking his way around the world, counting every gain, noting every loss, writing *A History of the Expansion of Christianity*. Hogg, who did doctoral studies under Latourette, co-authored several works and married into his family, most adequately summarizes the theologian's tension with Latourette's method:

The Christian historian of Christianity or of the church must be skilled in the methods of his craft but must also be responsibly knowledgeable in theology, for the latter shapes data-selection and interpretation. Precisely here his critics judged him weak. Reinhold Niebuhr referred to him as a layman in theology, a label widely repeated.⁶⁶

The criticism of historians

The stones of criticism that hobble Latourette's path "beyond the ranges" fall into two general categories: theological and historical. The former questions Latourette's prowess and credentials to write the history of a religious movement, while the latter criticism focuses upon the use of the sources and the structure or shape that he creates from his data. Some critics have fundamentally questioned his "wave metaphor" of history as a succession of tides. Such a presentation of Christianity in terms of extension, advance and increase is "condemned as tainted with the doctrine of evolution, a non-biblical concept of progress; and as contrary to fact in the experience of twentieth century Europe."⁶⁷ Hogg is quick to comply that "some have scorned it and profess to see in it the optimism of evolutionary progress. They dismiss it as naive."⁶⁸

Somewhat parallel to the reaction toward the wave theory is also the evaluation of Latourette's chronological divisions of advance and recession. Ernest A. Payne, a former professor at Regent's Park College, Oxford, England, and General Secretary of the Baptist Union of Great Britain and Ireland, comments: "One cannot escape

⁶⁶Hogg, "The Legacy," 76.

⁶⁷Bates, "Christian Historian," 322.

⁶⁸Hogg, "The Legacy," 78.

the feeling that Dr. Latourette finds his diminishing periods of recession a little too neatly and easily."⁶⁹ Any metaphor applied to history must be most cautiously used, and it must be made clear whether it is intended as a judgment on the meaning or lack of meaning of the historical process as such, or simply as an aid to the better understanding of a certain group of observed phenomena. There is always danger of a metaphor once adopted being master instead of servant. This fallacy of servant becoming master is most evident in his evaluation of the present century. At this point his presuppositions force him to reject his artificial wave metaphor because it calls for a recession which he cannot vocationally accept. Latourette's linear theory seems artificially imposed even upon "salvation history," and that appears to be an ever deeper travesty when viewed from "secular history." The sixteenth century appears to have evidenced more of the "influence of Jesus" than the so-called "Great Century."

Perhaps a minor point of criticism and yet quite integral to Latourette's criteria for the determining of the "influence of Jesus" is the yardstick of Christian vitality. Some assert that he over-evaluates the social success of Christianity. F. Ernest Stoeffler, Professor of Church History in the School of Theology of Temple University, Philadelphia, Pennsylvania, notes: "Many of us would not care to be quite as optimistic about the social achievements of Christianity as is Dr. Latourette."⁷⁰ Scholars have seriously questioned whether Christian influence can explain such movements as the promotion of anti-slavery, the League of Nations, democracy, socialism, the Red Cross, and numerous schools and hospitals or such personalities as Sun Yat Sen and Ghandi.⁷¹ Reinhold Niebuhr, famed American theologian and professor at Union Theological Seminary, New York, calls such evidence "rather irrelevant" and "highly problematic."⁷² He is frank to add that

In most of the achievements which Professor Latourette enumerates, secular idealism co-operated with more distinctively Christian idealism in bringing them about. . . . One therefore feels it a little pretentious to assert that "It is through lives made radiant through Christ that these movements began."⁷³

⁶⁹Ernest A. Payne, "The Modern Expansion of the Church: Some Reflections on Dr. Latourette's Conclusions," *JTS* 47 (1946) 151.

⁷⁰F. Ernest Stoeffler, "Christ the Hope of the World," *Religion in Life* 3 (1954) 349.

⁷¹William A. Speck, "Kenneth Scott Latourette's Vocation as Christian Historian," *Christian Scholar's Review* 44 (1945) 292.

⁷²Reinhold Niebuhr, "Christ the Hope of the World," *Religion in Life* 3 (1954) 335.

⁷³*Ibid.*, 335-36.

The most frequent criticism of Latourette's pulsating linear philosophy of history is his optimistic evaluation of the present century. The phrase "post-Christian era" troubled Latourette, because to understand a diminishing influence of Jesus would destroy his optimistic, progressive view of history. It is as though he presuppositionally erected a philosophy of history and then applied the historical method to buttress his conclusions. If this present era is post-Christian, a flaw emerges in the scheme that is fatal. Winthrop S. Hudson, Professor of Church History at the Colgate-Rochester Theological Seminary, Rochester, New York, bluntly states: "Christianity, he asserts, is neither a waning force nor a dying faith. This is the thesis which he seeks to defend as an historian, but it is actually a thesis that can be defended only by a man of faith."⁷⁴

Moore sounds a distressing toll of the proverbial bell when he adds, "(although) this assessment is in some respects undoubtedly true (it) is small comfort in a world seemingly gone mad with the craze of power and perpetually teetering on the brink of disaster."⁷⁵ It would seem self-evident that Latourette's wave theory for the twentieth century breaks down because the losses since 1914 that have been occasioned by the spread of Communism, the rise of nationalism in former colonial areas, the pervasive attraction of secular liberalism, and the impact of technological developments are scarcely counter-balanced by any striking parallel gains for the Christian faith. With Niebuhr it must be said that to claim that the church is becoming increasingly potent in our day is "certainly open to doubt."⁷⁶ Payne queries:

Are Dr. Latourette's views but wishful thinking, a sad blindness to the widespread apostasies and uncertainties of our time and the sharp challenges to the churches by other missionary ideologies? Is it possible that Dr. Latourette's judgment on the contemporary scene is the result of his location on the American continent where church statistics still show an upward trend? May not his American background account for his optimism?⁷⁷

Payne further argues that Latourette's view is "ludicrous" in that Christianity is losing its grip on the race, if it ever enjoyed such a privilege, both intellectually and morally.⁷⁸

⁷⁴Winthrop S. Hudson, review of *Christianity in the Revolutionary Age*, vol. 1: *The Nineteenth Century in Europe: Background and the Roman Catholic Phase*, by Kenneth Scott Latourette, in *JBR* 27 (1959) 248.

⁷⁵Moore, review of *Beyond the Ranges*, 93.

⁷⁶Niebuhr, "Christ the Hope of the World," 336.

⁷⁷Payne, "The Modern Expansion of the Church," 149.

⁷⁸*Ibid.*, 148.

Latourette is further faulted by theologians in that his eschatology is not that of the Judeo-Christian heritage. The most stinging criticism at this point comes from Whale, who charged Latourette with advocating an idealism "not essentially different from the Nazisms and Marxisms of our time, in spite of the mere facade of Scriptural phrases behind which it innocently hides itself."⁷⁹ The NT argues for a cataclysmic, divine advent inaugurating a kingdom, not one of evolutionary perfectionism which dreams of a utopia achieved by human effort within the time process. Moore remarks, "There is, I think, considerable justification for Whale's rather devastating criticism."⁸⁰ Stoeffler agrees at this point by saying:

Perhaps one of the greatest weaknesses of Christian humanism as related to the interpretation of history is to be found in the fact that it seeks the end in the process. On the theological level this conviction is generally expressed by the conception of the kingdom of God as a kind of glorified democracy which we are in the process of establishing.⁸¹

CONCLUSION

It may be readily conceived that the path "beyond the ranges" has been threatened by the omnibus forboding clouds of doubt, that somehow Latourette's "whisper as bad as conscience" has become some kind of diabolical sneer. If the path beyond the ranges is strewn with the wreck of straw men and half-truths, it should not blur one's vision of the massive pioneering labors of Kenneth Scott Latourette. He presented the first global, non-provincial history of Christianity, delivering the study of history from being primarily "Western."⁸² His massive volumes have become standards in the field of mission history; indeed, the Public Orator of Oxford University referred to his seven-volume history of the expansion of Christianity as "a seven-fold shield against the bolts of ignorance." Latourette, as a tireless chronicler of facts, pushed Christian historiography beyond the established myopic perimeters and pioneered a new conception of that history. His work informed a generation of church scholars wearied by global holocausts that Christianity was not waning but reaching new heights, even if those new paths "beyond the ranges" are contested grounds. His person and accomplishment would bid the intrepid, restless explorer to go forth to open new vistas of knowledge as Rudyard Kipling urged him with the inspiring utterance:

⁷⁹Whale, review of *Advance through Storm*, 429.

⁸⁰Moore, review of *Beyond the Ranges*, 93.

⁸¹Stoeffler, "Christ the Hope of the World, 345.

⁸²Hogg, "The Legacy," 76.

Till a voice, as bad as Conscience
rang interminable changes
On one everlasting Whisper
day and night repeated—so:
Something hidden. Go and find it.
Go and look behind the Ranges—
Something lost behind the Ranges.
Lost and waiting for you. Go!

Yet, while Latourette must be recognized for his remarkable genius and voluminous literary output, it must be understood that his theory of history stands upon contested foundations. His defense of a visually victorious, moral church is without historic, theological validation; his progressivism reflects nineteenth-century historicism; and his Christianity is a veiled pietistic moralism. History is progressing toward its end, not in a materialic era of "Jesus consciousness," but in the millennial reign of the righteous king (Rev 20:1-6). There is great reason for optimism, not only because our redemption is nearer than when we first believed, but because He is progressively building His Church. The church will not so permeate history as to swallow it up, but the Christ of the church will soon be displayed as the sovereign King of kings and Lord of lords (Rev 19:16, 1 Thess 3:13). History is an upward lineal line, but in this tragic world, it is only perceivable to the eye of faith.

GENESIS 1-3 AND THE MALE/FEMALE ROLE RELATIONSHIP

MICHAEL F. STITZINGER

An examination of certain considerations in Genesis 1-3 contributes to a proper view of a hierarchical distinction between male and female. Genesis 1 primarily emphasizes the relationship of spiritual equality. Genesis 2 focuses upon the positional distinction in the area of function. Contrary to the feminist position, several indications reveal that a hierarchical relationship exists prior to the fall of mankind. The New Testament consistently upholds this same relationship between male and female. Genesis 3 indicates that the sexes reversed their respective roles with their fall into sin. An aspect of the curse that is subsequently placed upon the woman is Genesis 3:16b, which indicates that sin affected the hierarchical relationship, but did not disannul it. The "desire" of the woman provides a reminder to all women that the subordinate role still remains as her correct posture. As a consequence of sin, man will often abuse his headship, exercising his "rule" harshly over the woman. Together, the first 3 chapters of Genesis consistently argue for a continuing hierarchical order between male and female.

* * *

INTRODUCTION

ONE of the most important subjects of our day is that of the role of women. Our society is in the midst of a sexual revolution. Increasing confusion has developed about our identities as men and women. A diminishing influence of the Judeo-Christian heritage, the rise of the feminist movement, and pressure for the Equal Rights Amendment have called into question traditional understandings of sexual roles. This has created great uncertainty in our contemporary situation both inside and outside of the church about what it means

to be a man or a woman.¹ As John Davis observes, "The proper roles of men and women in marriage and family, in the church, and in the wider society are the subject of an ongoing debate that has touched us all."²

Under the guise of the term "evangelical," many current writers are advocating positions that are acceptable to the women's liberation movement. Individuals such as Paul Jewett,³ Virginia Mollenkott,⁴ Letha Scanzoni and Nancy Hardesty,⁵ Don Williams,⁶ and Patricia Gundry⁷ have suggested similar arguments in support of egalitarianism. This understanding of Scripture provides a very real threat to the traditional hierarchical view of male and female.

There is a great need for a proper understanding of the respective roles God has established for man and woman. This study will examine certain considerations in Genesis 1-3 which contribute to an understanding of a hierarchical distinction between male and female.

FEMINIST CLAIMS AND THE CREATION ACCOUNT

No one denies that the apostle Paul used the creation account to support his claims for a subordinate position of the woman. In both 1 Cor 11:9 and 1 Tim 2:13, Paul specifically appeals to the fact that Adam was created before Eve.

Rather than accept this as a divinely inspired commentary on the creation order, Paul's teaching about women is viewed as a result of cultural conditioning and providing no application for the 20th century. According to the "evangelical" feminists, there is no role distinction.

Herein lies the heart of the issue. The feminist advocates have taken the liberty to reconstruct the creation account of Genesis in order to argue for complete egalitarianism. Fellowship and equality are said to be the main purposes for God's creation of the male and female (Gen 1:26-30). Any suggestion of subordination prior to the

¹John J. Davis, "Some Reflections On Galatians 3:28, Sexual Roles, and Biblical Hermeneutics," *Journal of the Evangelical Theological Society* 19 (1976) 201.

²Ibid.

³Paul K. Jewett, *Man As Male And Female* (Grand Rapids: Eerdmans, 1975).

⁴Virginia R. Mollenkott, "Evangelicalism: A Feminist Perspective," *USQR* 32 (1970) 532-42; "The Woman's Movement Challenges The Church," *Journal of Psychology and Theology* 2 (1974) 298-310; *Women, Men and the Bible* (Nashville: Abingdon, 1977).

⁵Letha Scanzoni and Nancy Hardesty, *All We're Meant To Be* (Waco: Word, 1974).

⁶Don Williams, *The Apostle Paul and Women in the Church* (Glendale: G/L Publications, 1977).

⁷Patricia Gundry, *Woman Be Free!* (Grand Rapids: Zondervan, 1977).

fall is disregarded. For this reason, any hierarchy of relationships in Genesis 2 (Gen 2:15-24) is de-emphasized. Not until the perfect relationship of Genesis 1 was shattered in chapter 3 is there any suggestion of subjection. When subjection did come about, it was only a temporary measure that ceased with redemption. The work of Christ again provided the basis for complete egalitarianism.

Individuals such as Jewett and Mollenkott have de-emphasized Genesis 2 in order to establish positional equality from chapter 1 as the standard for both chapters. The account of Genesis 1 is much more general and does not explain any hierarchical relationship that may exist between male and female. Thus, it could allow for complete equality between the sexes. Mollenkott states:

I suggest that if religious leaders want to maintain any credibility with the younger members in their congregations, they had better shift their emphasis from the "Adam first, then Eve" creation story of Genesis Two to the simultaneous creation of Adam and Eve in Genesis One.⁸

It appears that Mollenkott assumes a contradiction between Genesis 1 and 2 which allows her to disregard the latter.

Jewett also holds to this view by his designation of a "partnership model," instead of the hierarchical arrangement in Genesis 2.⁹ In this account, man and woman are understood to relate to each other as functional equals whose differences are mutually complementary in all spheres of life and human endeavor.¹⁰ This does not parallel Genesis 2, however, unless the essential meaning of this latter chapter is altered. Jewett accomplishes this by understanding the central theme of chapter 2 to be that the woman's creation from man "is to distinguish her from the animals by implying her essential likeness" to the man.¹¹ Genesis 3, in turn, reveals the first mention of the woman's subordination to man as a punishment of the fall.¹² While these alterations result in what seems to be a fairly consistent interpretation of the three chapters, they do not adequately consider what is being stated. When the creation accounts are allowed to speak for themselves, a positional distinction becomes quite clear.

⁸Mollenkott, "The Woman's Movement Challenges The Church," 307; Jewett ("Mary and the Male/Female Relationship," *Christian Century* 90 [1973] 1255) states much the same idea: "I have come to reject this whole approach as contrary to the fundamental thrust of Scripture. The first creation narrative contains no hint of female subordination, and the second, which speaks of the creation of the woman from the man, does not say what it has traditionally been interpreted to mean. . . ."

⁹Jewett, *Man As Male And Female*, 14.

¹⁰*Ibid.*

¹¹*Ibid.*, 126.

¹²*Ibid.*, 22, 114.

GENESIS 1:26-28

The emphasis of Genesis 1 is altogether different from that of Genesis 2. A chronological method is employed to express the creative events as they develop—day one, day two, etc. Mankind is first mentioned in the account of the sixth day; “Then God said, ‘Let us make man in our image, according to our likeness’” (Gen 1:26). The creation of man and woman was distinct from all that was created prior to them. As the crown of creation, they were to exercise supremacy over the cosmos. On a scale of ascending order, God created the highest of all his handiwork last.¹³

Genesis 1 gives only a general statement of the details surrounding the creation of male and female. Both are described as though created simultaneously (Gen 1:26). In addition, God gave both of them the commands to “be fruitful and multiply and fill the earth, and subdue it, and rule” over the earth (Gen 1:28). In these verses, two relationships are addressed: the ontological or spiritual realm as man relates to his Creator, and the economic or functional realm regarding his specific duties upon earth.

There is also no elaboration of the functional relationship of the male and female in this account. Some have thus concluded that both male and female share equally in position with regard to the commands of responsibility. Two areas of function are evident, however. 1) Being fruitful, multiplying, and filling the earth include responsibilities toward each other. 2) Subduing and ruling over the earth emphasize obligations with regard to the created universe. It is not clear from this account whether or not each was given equal status to exercise their responsibility. There is nothing to suggest hierarchical relationship, but there is also nothing to deny it. These details remain incomplete without the further revelation given in Genesis 2.

Spiritual equality

The thrust of the creation account of male and female in Genesis 1 appears to be that they were made in the image (צֶלֶם) and likeness (דְּמוּת) of God (Gen 1:26-27). These terms are best regarded as essentially synonymous.¹⁴ There is no distinction made between the male and female in this regard. For this reason, the use of the word “man” (אָדָם) is significant in these two verses.¹⁵ אָדָם is here being

¹³Clarence J. Vos, *Women in Old Testament Worship* (Delft: Judels and Brinkman, 1968) 17; John Murray (*Collected Writings of John Murray* [Edinburgh: Banner Of Truth Trust, 1977], 2.5) states, “That man’s creation is the last in the series, we may regard as correlative with this lordship.”

¹⁴Davis, *Paradise to Prison* (Winona Lake: BMH, 1975) 81.

¹⁵The use of אָדָם is important in determining the spiritual relationship between God and mankind and in distinguishing between the positional roles of man and

used corporately and generically of the human pair, or species.¹⁶ As Jewett points out, "man" in this instance is "dual"¹⁷ ("male," זָכָר, and "female," נְקֵמָה, "created he them"). Both the male and the female comprise mankind, and in this respect they are of corresponding value before God (cf. Gen 5:1-2; 9:6; Matt 19:4).

The image of God

The image has to do with the ontological or spiritual qualities, namely, the communicable attributes that man and woman reflect from God. This is best understood as a moral, not a physical, likeness. The image of God is usually understood to include the will or freedom of choice, self-consciousness, self-transcendence, self-determination, rationality, moral discernment for good and evil, righteousness, holiness, and worship.¹⁸ Basically, it is that which makes men "persons."

The statements of Gen 1:26-27 assert that the woman is an equal participant with the man in respect to the image of God. The NT continues to uphold this doctrine of the equality of the image.¹⁹ The Apostle Peter indicates that a woman must be granted "honor as a fellow-heir of the grace of life" (1 Pet 3:7).

Thus far, the feminists, by an argument from silence, may be correct in supporting complete positional equality. However, this equality can only be certain to exist in the spiritual realm. There is simply no information in this chapter regarding the functional relationship of man and woman. The feminists argue that the spiritual equality presented here is proof against a distinction in role relationships. They fail to recognize, however, that spiritual equality does not prohibit a distinctiveness in role relationships.

woman. אָדָם is used in the first chapters of Genesis in three ways. (1) It is used generically to refer to man as a race, species, as mankind or humankind. In this way, אָדָם with or without the article refers to both male (זָכָר) and female (נְקֵמָה) (cf. Gen 1:26-27; 5:1-2 and 9:6). (2) It is a) used to refer to the individual man (אָדָם), as in Gen 2:5, 7, 8, 15, 16, 18, 19, 20, 22, 23, 25; 3:9, 20; or b) to designate both the individual man and woman (man, אָדָם and woman, אִשָּׁה), as in Gen 3:22-24. The article is used in every case except 2:5, 20. This is used when denoting the functional realm. (3) אָדָם is also used to designate the proper name, "Adam." This occurs in Gen 2:20; 3:17, 21; 4:25. This usage is always without the article.

¹⁶G. T. Shedd, *Dogmatic Theology* (Grand Rapids: Zondervan, 1888), 2. 19-20.

¹⁷Jewett, *Man As Male And Female*, 39.

¹⁸Charles L. Feinberg, "The Image Of God," *BSac* 129 (1972) 246; see also Gordon H. Clark, "The Image Of God In Man," *Journal of the Evangelical Theological Society* 12 (1969) 215-22; Murray, *Collected Writings*, 2. 3-13, 34-36. Murray also includes the body as part of the image.

¹⁹1 Cor 11:7; Gal 3:28; Col 3:10; Eph 4:24; James 3:9.

GENESIS 2:15-24

Further expansion of the events of the sixth day is revealed in Genesis 2. The new revelation given in this chapter focuses mainly on the functional aspect of man and woman, rather than the image. The account relates the duties and relationships God commanded the first man and woman to maintain toward each other and creation. Man was commanded to cultivate and keep the garden (2:15). Various stipulations about the eating of the fruit were given (2:16-17). He also named the animals, which helped to convey to him that he had no one like himself to help him in his tasks (2:18-20). The woman was created sometime after this on the same day (2:21-22). The man subsequently named his wife "woman" as a derivative of himself.

It seems apparent from the development of man's purpose that a hierarchical relationship does exist in man's functional realm. The account assumes this rather than states it directly. Still, however, the evangelical feminists refuse to allow for anything but complete egalitarianism.

Evangelical feminist claims

Feminists have a unified opposition to interpreting Genesis 2 as teaching subordination. Gundry reflects upon this passage, stating that

The fact that Adam is spoken of in Genesis 2 as having been created first, . . . does not argue for his being superior in authority. . . . God created living things in an ascending order of complexity. If order of creation means anything, it would have to mean Eve was superior because she was last.²⁰

In similar fashion, Jewett makes three fundamental claims about this chapter. First, he claims that to assume any type of hierarchy of man over woman also means that the male is superior to the female.²¹ Second, the superiority over the animals and not the woman's inferiority (in function) to the man is the basic thought of the context.²² She is shown, by this fact, to be in the same likeness as Adam. Third, the fact that the woman was created after man demonstrates, if anything, that "woman is superior to the man."²³ His reasoning is that man's creation is the highest event in all the work of

²⁰Gundry, *Woman Be Free!*, 23; also p. 61, "No indication of man's position of authority appears until after the fall."

²¹Jewett, *Man As Male And Female*, 14.

²²*Ibid.*, 126.

²³*Ibid.*, 126-27.

creation. He is superior to all that proceeded. The woman came after the man and thus, she is even higher in importance than he. He goes on to say that, "If men do not find this conclusion palatable let them ask themselves why women should stomach the rabbinic conclusion that the woman is inferior because created after man."²⁴

Virginia Mollenkott interprets the creation account to provide for positional equality by the "rang technique."²⁵ She tries to demonstrate that the objective of chapter 2 is the same as that of chapter 1; mankind is the masterpiece of creation. By the "rang technique" she means that chapter 1 discloses man as the zenith of creation by a chronological fashion (Gen 1:26-27). Chapter 2 also demonstrates man to be the zenith of creation by placing his creation "in the most emphatic positions: the first (Gen 2:5, 7) and final (Gen 2:22)."²⁶

She proceeds to emphasize the stress of chapter 2 as an equality in "relationship." Adam instantly recognizes Eve as different from the animals and exactly like himself. The development of chapter 2 provides no basis for hierarchy whatsoever. Mollenkott is correct insofar that both accounts emphasize that man is the zenith of creation. However, her use of the "rang technique" in chapter 2 fails to address certain indications that support a hierarchical relationship.

All three of these writers are guilty of neglecting contextual evidence within Genesis 2 itself. Chapters 1 and 2 make use of the important Semitic historiographical principle known as recapitulation. Genesis 1 gives a short statement summarizing the entire creation of man. The second chapter follows with a more detailed and circumstantial account dealing with matters of special importance.²⁷ While Genesis 2 harmonizes with Genesis 1, it must not be expected to report the events identically. Moses stipulates the concept of equality of image in chapter 1 but presumes it in chapter 2. He proceeds to emphasize the function of man, and in his expansion he *assumes* a hierarchical relationship.

Gundry and Jewett have suggested that because the woman is created last in Genesis 2 she may be positionally superior to the man.

²⁴Ibid.

²⁵Mollenkott, "Evangelicalism: A Feminist Perspective," 99-100.

²⁶Ibid.

²⁷Gleason L. Archer, *A Survey of Old Testament Introduction* (Chicago: Moody, 1964) 118. "There is, however, an element of recapitulation involved, for the creation of the human race is related all over again (cf. Gen 2:7 and 1:26, 27). But this technique of recapitulation was widely practiced in ancient Semitic literature. . . . To the author of Genesis 1, 2, the human race was obviously the crowning or climactic product of creation, and it was only to be expected that he would devote a more extensive treatment to Adam after he had placed him in his historical setting (the sixth day of creation)."

Chronologically, it may be granted that there is an ascending order in chapter 1, with mankind as the zenith of creation. However, it is conjecture to argue that this ascending order extends into the events within each particular day. To assume that the events of the sixth day, which culminate in the creation of the woman, are chronologically ascending in importance cannot be substantiated.²⁸

Role distinctions

There are several internal factors in Genesis 2 which suggest a hierarchical relationship in which the woman, by virtue of her place in creation and the God-ordained structure of events, is in a position of subordination. Hierarchy is not directly stated but is implied by many duties and obligations that the man exercises. It is a *non sequitur* to conclude, as Jewett has, that for the woman to be subordinate would be to make her inferior in value, ability, or as a human being. The man's headship over woman is solely a position of rank. The man owes this authoritative preeminence to God's appointment rather than to personal achievement.²⁹ There are several indications which point definitely and consistently to a role distinction.

Signs of headship

First, v 7 stipulates that man was created prior to the woman. Second, the man was designated as "Adam" (Gen 2:20 אָדָם), which was also the term used to describe the entire race.³⁰ That the man was given this name and not the woman suggests that he occupies the position as head of the relationship. Third, the events of the narrative reveal that Adam was invested with his position of leadership, responsibility, and authority prior to the creation of Eve (Gen 2:15). He was commanded to "cultivate" and "keep" the garden. He was also restricted from eating of the tree of the knowledge of good and evil. Fourth, Adam immediately began to exercise his authority by naming the animals (Gen 2:10).³¹ Motyer notes that, "To give a name

²⁸See E. J. Young, *In The Beginning* (Edinburgh: Banner Of Truth Trust, 1976) 70.

²⁹Emma T. Healy, *Woman: According To Saint Bonaventure* (New York: Georgian, 1955) 14.

³⁰Man is designated such by several different words. He is called אָדָם—"mankind," זָכָר—"the male," אִישׁ—"the man," אָדָם—"Adam," and אִישׁ—"man."

³¹Ps 8:5-9 also substantiates the claims of man's investiture of leadership (cf. Heb 2:6-8). While man (אִישׁ, Ps 8:5) most likely refers to mankind (Gen 1:26), v 7 supports fully the leadership that man was given in Genesis 2. Adam was assigned or caused (תָּמַשׁ לָהֶם) to rule over the works, flocks, cattle, birds, and fish. David could very well have in view man's positional leadership given and exercised prior to the woman's creation.

is the prerogative of a superior, as when Adam exercised his dominion over the animals. . . ."³²

Fifth, Adam's leadership role is designated by his need of a helper (Gen 2:18, 20—עֹזֵר). The expression used to describe the type of person Adam needed is "a helper suitable for him" (Gen 2:18, 20—עֹזֵר כְּנֶגְדּוֹ). The particular usage of עֹזֵר, "helper,"³³ in this chapter has generated considerable debate. Sixteen out of the twenty-one usages³⁴ in the Old Testament refer to God as a superior helper assisting the needs of man. The remaining three refer to men helping other men.³⁵ In each of the latter instances, man's help is ineffectual. It is unlikely that the helper referred to here (Gen 2:18, 20) is "corresponding to" or "suitable to" Adam in nature and ability.

The term "helper" is generally agreed to be a designation of position. With this in mind, Scanzoni and Hardesty have suggested that the "helper" referred to is a superior, just as God is a superior helper to man.³⁶ However, this suggestion neglects the context of the passage. The kind of helper proposed in Genesis 2 is not a divine helper but a human helper. Another suggestion is that the woman helper is equal in rank with man.³⁷ In arguing for this view, Vos takes כְּנֶגְדּוֹ to mean "counterpart" or "corresponding to" in position.³⁸ However, in view of other contextual indications suggesting positional superiority of the man, it cannot be argued consistently that "corresponding to" refers to a complete equality of position.

The most consistent and harmonious answer is found when the helper proposed for man is understood as positionally subordinate in function to man. Until this time, all of man's help was superior. However, man had a specific need for a human helper. The divine helper supplied this need by designing for him a subordinate human

³²J. A. Motyer, "Name," *The New Bible Dictionary* (ed. J. D. Douglas et al.; Grand Rapids: Eerdmans, 1962) 862.

³³BDB, 740.

³⁴See Gen 2:18, 20; Exod 18:4; Deut 33:7, 26, 29; Pss 20:3; 33:20; 70:6; 89:20; 115:9, 10, 11; 121:1, 2; 124:8; 146:4; Isa 30:5; Ezek 12:14; Dan 11:34; Hos 13:9.

³⁵BDB, 617.

³⁶Scanzoni and Hardesty, *All We're Meant To Be*, 26; George W. Knight III (*The New Testament Teaching On The Role Relationship Of Men And Women* [Grand Rapids: Baker, 1977] 43) refutes Scanzoni and Hardesty: "This argument cannot be valid. Cannot a word, however, have a different nuance when applied to God than it does when applied to humans?"

³⁷Katharine E. Sakenfeld, "The Bible and Woman: Bane or Blessing?" *TToday* 32 (1975) 224-25; Vos, *Woman In Old Testament Worship*, 16; Jewett, *Man As Male And Female*, 124-25.

³⁸Vos, *Woman in Old Testament Worship*, 16.

helper who would aid him in obeying the commands.³⁹ This woman, who was to be voluntarily submissive to man in function, would "correspond to" or be "suitable to him" spiritually, physically, mentally, and in ability.⁴⁰

Sixth, man's headship is unveiled when he names his wife "woman" (אִשָּׁה—Gen 2:23).⁴¹ Prior to this point man gave names to all the birds and cattle. Now the dominion that God gave to Adam comes to expression again as he exercises authority in designating his helper's name. In conjunction with this name, Adam also titles his wife חַוְוָה in Gen 3:20, and specifies her function as "the mother of all living." These actions give further evidence of his authority.

Some, such as Cassuto, do not identify any parallel between these texts (Gen 2:23; 3:20), but view Gen 3:20 as the beginning of headship.⁴² Coming just after the post-fall decree in 3:16, "and he shall rule over thee," it evidences man's first act of rule over his wife. However, it seems more likely that the authority exercised here is not a new act, but parallels the same type of authority exerted by Adam when he named her "woman."

Seventh, man's leadership is demonstrated by the fact that he is to leave his mother and father and cleave to his new wife (Gen 2:24). These acts are read by some as a point of weakness and inferiority on the part of the man.⁴³ To read this as the man's weakness, however, is

³⁹Although it is not mentioned in the account, it is obvious that the woman's physical makeup is different from that of a man. God gave her a physical constitution that is inherent to her role as a helper and a complement to the man.

⁴⁰Submission must not be confused with inferiority. As a helper, Eve was equal to Adam in capability and value but appointed to a subordinant *position* by God. She was to voluntarily place her abilities under the man. Martha E. Rehn ("Did Paul Require Women to Wear Veils in the Church? An Exegetical Study of 1 Corinthians 11:2-16" [M.A. Thesis, Capital Bible Seminary, 1978] 55) states, "Eve was, nevertheless, created to meet Adam's needs and to assist him in his life and purpose. Her capabilities are not a factor in her subordinant role to man. It is by virtue of the fact she was added to his life that she must be submissive—because she was created to assist and be a companion to him."

⁴¹Six different words are used to refer to the woman in the first three chapters; אָדָם—"mankind," וְיִצְהָרָה—"female," עֲזָרָה—"helper," אִשָּׁה—"woman," חַוְוָה—"Eve," and נֶגֶד—"counterpart to."

⁴²U. Cassuto (*A Commentary on the Book of Genesis* [2 Vols.; Jerusalem: Magnes, 1961], 1. 170) states, "To me it seems that the elucidation is to be sought in the fact that the giving of a name, . . . was considered an indication of lordship. Since the Lord God decreed that he [the husband] *should rule over her* he assigns a name to her as a token of his rulership."

⁴³Vos, *Women in Old Testament Worship*, 18, n. 25 states, ". . . it is the man who cleaves (*dābaq*) to the woman and usually with regard to persons the lesser cleaves to the greater (Deut 10:20; 11:22; 13:4; Josh 22:5; 23:8; Ruth 1:14; 2 Sam 20:2; 2 Kings 18:6)."

to overlook the major significance of the verse. This is not Adam's declaration but God's pronouncement (Matt 19:4-5) instituting the first marriage. The proper emphasis of leaving and cleaving is not headship as much as it is to demonstrate the complete identification of one personality with the other in a community of interests and pursuits. This new unity of Adam with his wife is to be closer than it would be with a father and mother. It is important to notice that God addresses *the man* and not the woman to accomplish this activity (Eph 5:21). He is placing the responsibility primarily upon Adam (and his male descendants) as he has done thus far with other commands. Rather than a sign of weakness this appears to be a sign of leadership on Adam's part.

The final indication of the headship of the man is found in Gen 3:9, 11. The Lord addresses and receives a response from the man, who is the spokesman for the relationship. This factor suggests strongly, if not conclusively, that the man was the head of the relationship.⁴⁴

The importance of Genesis 2 must not be underestimated. Revealed to man are the keys of creation order. A thorough analysis of its contents argues for a hierarchical relationship between the man and the woman.

THE NEW TESTAMENT AND CREATION ORDER

On several significant occasions, the NT recognizes or refers directly to Gen 2:18ff as supporting a role distinction between the male and female. First, Paul asserts that man is the head (κεφαλή) over the woman in 1 Cor 11:3. The meaning of "head" in v 3 is indicative of man's "rank"⁴⁵ over the woman rather than "source" or "origin."⁴⁶ His statement is not ascribing a deficiency in intellect or ability of the woman, but is designating her to a subordinate position in function.

Paul substantiates his comments in a relationship more basic than the creation account, namely, the economic aspect of the

⁴⁴Gen 3:17 could as well be used as a proof of Adam's headship. Adam is condemned for listening and following the voice of his wife to commit an act he knew was wrong. In doing so, he inverted the role of leadership that was initially established for him to fulfill.

⁴⁵BAG, 431; Edwin Hatch and Henry A. Redpath, *A Concordance to the Septuagint* (Oxford: Clarendon, 1897), 2. 761-62; see the following: Deut 28:13, 44; 32:42; Judg 10:18; 11:8, 9, 11; 2 Sam 22:44; 1 Kings 8:1; 21:12; 2 Kings 2:3, 5; 1 Chron 23:24; Pss 18:43; 110:6; Isa 7:8, 9; Jer 31:7; Lam 1:5; Dan 2:38; Hab 3:13.

⁴⁶F. F. Bruce, *1 and 2 Corinthians* (New Century Bible; Greenwood: Attic, 1971) 103; Colin Brown, "Head," *NIDNTT* (Grand Rapids: Zondervan, 1976), 2. 160.

Trinity. The Son is God as the Father is God ontologically (John 5:18-23; 10:30; 20:20). However, economically (in function) the Son's redemptive work involved a volitionally subordinate position or rank (1 Cor 15:28; John 4:24; 5:18-19).

Further support is derived from the creation account itself. "Man does not originate from woman, but woman from man; for indeed man was not created for the woman's sake; but woman for the man's sake" (1 Cor 11:8, 9; cf. 1 Tim 2:13). The time and purpose of the woman's creation is significant in Genesis 2. She was created as a co-laborer to share in the mandates of creation. From the very first, however, she was to participate as a subordinate in rank.

At the same time that Paul establishes a role relationship, he is careful to include a caution, lest men pervert their designated leadership into spiritual superiority and functional snobbery (1 Cor 11:11). Spiritually, man and woman remain equal before God (cf. Gen 1:26-27). The Apostle may also have in mind the role distinctions manifested in various functions between the sexes. A woman can and often does assist men in advice, counsel, and guidance in the home, church, and society. However, she is never to take on the role of a leader over men. "In the Lord" she will retain her subordinate role as she shares in these responsibilities.

A man must remember that he is not independent of the woman just because he is superior in rank (1 Cor 11:12). He needs her help even to gain existence in this life. Thus, God has established a mutual dependency to coincide with the headship that man continues to exercise over the woman.⁴⁷

Second, the apostle makes use of the term "to be subject" (ὑποτάσσω) to describe the relationship of the female to the male both in and outside the context of marriage (1 Cor 14:34-35; Eph 5:21, 22, 24; Col 3:18; 1 Tim 2:11-14; Titus 2:5). The term "to be subject" from the verb τάσσω, has a background in military usage, namely, that soldiers were appointed or placed in positions under others. Ὑποτάσσω carries the meaning "to place under," "to affix under" or "to subordinate oneself to the control of another."⁴⁸ However, this word in no way implies that the subordinate is an inferior, except in position. A woman may be superior to a man in ability, personality and even spirituality, but because of the divine order of creation, she recognizes the superior rank of the man and "ranks herself under man."⁴⁹ This principle is to demonstrate itself

⁴⁷Contra Williams, *The Apostle Paul and Women in the Church*, 67-68; Scanzoni and Hardesty, *All We're Meant To Be*, 28-31.

⁴⁸Gerhard Dellling, "τάσσω, ὑποτάσσω," *TDNT* 8 (1972) 39.

⁴⁹James L. Boyer, *For a World Like Ours: Studies in 1 Corinthians* (Winona Lake: BMH, 1971) 104.

both in the marriage relationship, and/or outside of marriage to various extents. In all of these texts, Paul alludes in principle, if not in actuality, to the creation account to substantiate his claims.

A final support for a role distinction is expressed in 1 Pet 3:1, 5-7. Concurring with Paul, Peter uses the term "submission" to describe the position of a wife toward her husband. While he does not refer to creation, he does use the example of Sarah's relationship to Abraham. It is fairly certain that her relationship to Abraham stems from the divine order of creation in Gen 2:18-24. Furthermore, while Peter discloses the wife as the "weaker vessel" in rank, he also maintains that she is spiritually an equal ("fellow-heir of the grace of life," 1 Pet 3:7).

A significant contrast sheds light upon the role relationship of Abraham and Sarah and that of Adam and Eve. In Gen 3:17, Adam is condemned by God for "listening to" or "obeying" the voice of his wife (שָׁמַעַתְּ לְקוֹלָהּ). In Gen 21:12, Abraham is told to "listen to" or "obey" (שָׁמַעַתְּ בְּקוֹלָהּ) the voice of Sarah. Peter indicates that Sarah was submissive to her husband, calling him "lord." The use of the verb "obey" to condemn and condone the same activity poses an apparent contradiction. This contrast is explained when the total picture is examined.

Two different conditions are presented in these contexts. It is suggested that Eve received her knowledge of the command not to eat of the fruit through the instruction of her husband.⁵⁰ Eve's encouragement to her husband to partake of the fruit was an act of insubordination. Furthermore, when Adam chose to eat of the fruit, he ignored his leadership role and followed his wife's sinful promptings. God's condemnation of Adam for obeying his wife is justified. It should not be concluded from this passage that men must reject the voice of their wives in all situations.

Gen 21:12 provides a blueprint for the correct role relationship between husband and wife. Abraham was distressed at the thought of expelling Hagar and Ishmael.⁵¹ Sarah realized the full implications of not expelling them, however, and thus encouraged her husband along these lines. When Abraham's mind would not be changed, God corrected him by telling him to listen to the voice of his wife. The key is found in that once Abraham was corrected by the Lord, he took the initiative to exert leadership (v 14). Unlike Adam, he did not ignore his role as head of the relationship and follow a course of

⁵⁰The account in Gen 2:16-17 indicates that man was given the prohibitions prior to the creation of Eve.

⁵¹See Harold G. Stigers, *A Commentary on Genesis* (Grand Rapids: Zondervan, 1976) 184-85.

cognizant error prompted by his wife. Sarah can thus be viewed by Peter as a woman who "obeyed her husband, calling him lord," yet provided advice in a submissive role.

From these examples, it is rather obvious that the NT supports a role distinction between the male and female, a distinction which originates before the fall. On certain occasions, the concept is applied to the husband and wife relationship; on other occasions, Paul refers generally to the male and female. In both cases, however, a role relationship exists to differing extents in which the woman is instructed to be submissive in function to the male.

GENESIS 3

A final claim of the feminists is that subordination for the woman began as a result of the fall.⁵² Yet, examination of the text has demonstrated that subordination was established prior to the fall. The events of chapter 3 follow immediately after and are predicated upon the events of chapter 2. They reveal that man and his new helper reversed their hierarchical positions in their act of sin. The outcome was that the effect of sin corrupted the relationship between man's headship and woman's subordination, but did not change it.

Woman's part in the fall

The woman was an active participant in the fall. Her initial sin began when she continued to listen to the serpent, who was intentionally deceptive by his communication. During the course of the conversation the woman was deceived (Gen 3:13). It was at this point that her appetites gave birth to the first sin.

The deception of the woman is of major significance for Paul's NT teaching. In 2 Cor 11:3, Paul warns the Corinthian believers "lest as the serpent deceived (ἐξηπάτησεν) Eve by his craftiness" they would be deceived also. The use of ἐξ is added to ἀπατάω for intensity, i.e., Eve was completely deceived. Paul is stressing that Eve was led to believe something that was not true. She was doctrinally beguiled into hostility toward God and sensual desire for the unknown.⁵³ This same deception could happen to both men and women at Corinth.

Paul also uses the term in 1 Tim 2:14, where he states, "It was not Adam who was deceived but the woman being quite deceived, fell

⁵²Gundry, *Woman Be Free!* 61: see also liberal support for this, Phyllis Trible, "Woman In The OT," *IDPSup* (1976) 965; John Skinner, *Genesis* (ICC; New York: Scribner's, 1917) 82.

⁵³Albrecht Oepke, "ἀπατάω, ἐξαπατάω," *TDNT* 1 (1964) 384.

into transgression."⁵⁴ This statement is made as a supporting argument for the limitations given to women with regard to positions of leadership in the church. In contrast to Paul's appeal in 1 Corinthians, the deception described in 1 Timothy could only happen to women.

The apostle may have had more than one idea in mind by this mention of the woman's deception in 1 Tim 2:14. He may be suggesting that a woman's emotional faculties are different than man's in such a way that she is more apt to be led into a course of *unintentional* error,⁵⁵ and/or he may be using this verse as an argument for what her deception precipitated, namely, a usurpation of her role as a helper.

In either case, Gen 3:1-7 indicates that Eve allowed herself to listen to the serpent. In the course of this, she was deceived and subsequently sinned. She then introduced her husband to sin, who willfully ignored his headship and partook of the fruit. Eve's sin was disobedience to God, which expressed itself, in part, by a self-assumed position of leadership above her husband.

Man's part in the fall

The woman is often viewed as forcing, driving, or compelling her husband to eat. It is true that Adam participated in the sin because of his wife's offer (Gen 3:6); however, he was not forced to eat the fruit. The account does not reveal whether Adam was present, passively listening to the serpent, or if he was away at the time. V 17 declares that he "listened to" or "obeyed"⁵⁶ the voice of his wife prior to eating the fruit, which may indicate that he was not there initially. In either circumstance, v 17 is the key; Adam freely chose to obey the voice of his wife. This sin actually began at the point when he failed to exercise his position of leadership over his wife.⁵⁷ While Adam was not deceived, his action was equally as wicked as Eve's. Not until he sinned was the entire human race plunged into sin (Rom 5:19; 1 Cor 15:22). The sin of the first human beings was a direct violation of

⁵⁴Using a contrast, Paul states that Adam was οὐκ ἠπατήθη (was not deceived—a simplex usage) while Eve ἐξαπατηθεῖσα (was completely deceived—intense usage).

⁵⁵John A. Bengel, *Gnomon Of The New Testament* (Edinburgh: T. & T. Clark, 1859), 4. 254.

⁵⁶BDB, 1034: שָׁמַע with the ל as in Gen 3:17 is a common idiom for "to obey."

⁵⁷Young (*Genesis 3* [London: Banner of Truth Trust, 1966] 130-31) takes Adam's forfeiture of position a step further. Not only did Adam place himself in a subordinate position under the woman, but "he listened to her when she was deceived by the serpent. Hence, Adam had abandoned his place of superiority over the creatures."

God's command, which expressed itself, in part, by a complete inversion of the roles. This was a total distortion of the pattern established in Genesis 1 and 2.

Some background to Genesis 3:16

Another verse showing a positional differentiation between man and woman is Gen 3:16, "Yet your desire shall be for your husband, and he shall rule over you." Most liberals and evangelical feminists interpret this pronouncement as the beginning of female subordination. Conservatives generally prefer to assume that subjection was intensified to the point of servitude at this point.⁵⁸

Gen 3:16 cannot be treated in a vacuum. Much of the preceding context deals with the headship of the man. The first section of this chapter demonstrates a reversal of the roles. This will have some bearing on the meaning of v 16. It should also be noted that this verse comes in the middle of the curse section. This pronouncement is basically divided into 4 areas: the curse upon the serpent (3:14-15), the woman (3:16), the man (3:17-19), and the creation (3:17b). The curse placed certain alterations upon individuals, animals, and nature.

Biologically, woman became the recipient of increased pain in childbirth; the snake began to crawl on his belly; all individuals became participants in physical death; nature received agricultural and other changes (Rom 8:22); and man had to compete against nature by toil and sweat.

Spiritually, man and woman became depraved and alienated from God, shattering the perfect harmony that existed at the beginning of their marriage. In some fashion, sin impinged upon the hierarchical relationship as well. It is not evident from any passage after Gen 3:16 that the pronouncement made here canceled or changed the hierarchical arrangement (cf. 1 Cor 11:3-10; 14:34; 1 Tim 2:13-14). In light of this background, a thorough examination of this verse provides for its proper understanding.

Much controversy has surrounded the meaning of "desire" in v 16. "Desire" (הַשׁוֹקָה, from the verbal root שׁוֹק) may be derived from the Arabic root *šāqa*.⁵⁹ Traditionally, *šāqa* has had the meaning of "to please, delight, longing, craving, desire, arouse, yearn or desire ardently."⁶⁰ From this Arabic derivation, scholars usually understand

⁵⁸Vos, *Women In Old Testament Worship*, 30-31; John Calvin, *Commentaries on the First Five Books of Moses Called Genesis* (Edinburgh: Calvin Translation Society, 1843; reprinted; Grand Rapids: Baker, 1979), 1. 172.

⁵⁹BDB, 1003.

⁶⁰Hans Wehr, *A Dictionary of Modern Written Arabic* (Ithaca: Spoken Language Services, 1971) 493.

the "desire" to contribute positively to her husband's rule. On the other hand, "desire" may have come from the Arabic root *sāqa*,⁶¹ which means "to drive, urge on, herd, impel as one would a prisoner or control cattle."⁶² It envisions harsh, forcible and negative treatment upon the receiver. If this is the meaning, then the "desire" of the woman will not contribute to the rule of her husband.

A further complication exists with the Hebrew root (שוק), because there are no examples in verbal form found anywhere in Scripture. It has been hypothetically drawn by the lexicons from the Arabic possibilities. Outside of Gen 3:16, there are only two other usages of the noun *הַשֹּׁקָה* in the OT (Gen 4:7; Cant 7:10). Thus, the usage of the word must be established by the context in which it is found.

Canticles 7:11. "Desire" in Cant 7:11 (*הַשֹּׁקָה*) is expressed by the bride toward her spouse. The "desire" is primarily a physical one,⁶³ or possibly a desire that is all-encompassing (sexual, mental, and emotional). The context surrounding this word argues against it being derived from the Arabic root *sāqa* in the sense of "a forcible, driving, urging or impelling desire." The meaning here is "a more gentle, passionate, yearning that contributes positively to the mate." Thus, it corresponds with the traditional root, *šāqa*.

Genesis 4:7. The narrative of Gen 4:7 depicts Cain in the midst of a struggle with sin. The Lord said regarding his sin, "Sin is lying at the door; and its desire is for you, but you must master it." The desire of sin will overcome him if he does not master it.⁶⁴

The possibilities for the root of "desire" could be related to either *šāqa* or *sāqa*. The traditional meaning of "desire," from the root *šāqa*, would indicate that sin's desire for Cain is "a passionate, longing, craving appetite for ownership." The emphasis of this root is "a desire to possess." This harmonizes with its meaning in Canticles, only here it is "a desire for evil."

On the other hand, if the "desire of sin" is connected to the root *sāqa*, its meaning is "to drive or impel" Cain into subjection by force. The emphasis of this root is in the idea of "compulsion." Yet the idea of a forceful, compulsive desire does not seem to be evident in the

⁶¹BDB, 1003; KB, 597.

⁶²Wehr, *Dictionary*, 443.

⁶³S. Craig Glickman, *A Song For Lovers* (Downers Grove: InterVarsity, 1976) 86-87.

⁶⁴"Master" is the word *תִּמְשָׁל*; literally, "you should rule." In this instance, the imperfect of "rule" is best understood to express "obligation"; also the modal idea of "potential, of taking place, or not taking place in the future" is in view. GKC, 330.

narrative. Rather, the traditional meaning of "desire" in the sense of "a yearning or craving for possession" seems to be predominant.⁶⁵

Genesis 3:16. Three worthy views have been offered to explain the meaning of the woman's desire in Gen 3:16. First, following the traditional root for "desire," the word is understood as "a passionate sexual desire that becomes so strong in the woman that she will never rid herself of the pain of childbearing."⁶⁶

Second, some have understood "desire" to represent "a deep, natural attraction which a woman will have for her husband."⁶⁷ This yearning is to fulfill certain psychological and protective needs which she does not possess herself. Keil and Delitzsch suggest that this "desire will be so strong that it will border on disease."⁶⁸ While these two views of the meaning of "desire" cannot be readily denied, it is questionable that the desire ought to be limited to such narrow senses as sexual or psychological needs in view of the preceding context.

A third view argued by Susan Foh tries to draw a linguistic parallel between Gen 3:16 and 4:7, affiliating both instances of the word "desire" with the Arabic root *sāqa*.⁶⁹ Eve's desire was to forcibly drive or urge her husband in the same way sin was trying to forcibly drive Cain.⁷⁰ The meaning of "rule" is changed from a future indicative to the modal aspect of the prefix conjugation. Instead of "the husband shall rule," it is "he should rule," indicating potential rather than certainty. The whole statement thus reads, "Your desire shall be to control your husband but he must rule over you if he can." Making these changes, Gen 3:16 is made parallel to Gen 4:7, "Its (sin's) desire shall be to control you but you must rule over it if you can." Thus, these words in v 16 mark the beginning of the antithetical

⁶⁵The phrase, "sin is lying at your door" has been interpreted, "sin is crouching at your door." The word רָכַץ, "to lie down, lie, stretch out," is often used of animals (cf. Gen 29:2; Exod 23:5; Num 22:27; Isa 11:6; 27:10). In Gen 29:14 it is used of a crouching lion. Many have thus understood sin to be "crouching at Cain's door desiring to pounce upon him." This imagery of the lion is not substantiated by the context. However, if this symbolism is used, it upholds the traditional meaning of "desire." A lion's desire is for possession rather than compulsion.

⁶⁶Adam Clarke, *The Holy Bible, Old and New Testaments* (New York: Carlton and Phillips, 1854), 1. 51.

⁶⁷H. C. Leupold, *Exposition of Genesis* (Grand Rapids: Baker, 1942), 2. 173; Davis, *Paradise To Prison*, 94; Vos, *Women In Old Testament Worship*, 24-25; David B. Nicholas, *What's a Woman To Do . . . in the Church?* (Scottsdale: Good Life, 1979) 16-20.

⁶⁸C. F. Keil and F. Delitzsch, *The Pentateuch* (reprinted; Grand Rapids: Eerdmans, 1949), 1. 103.

⁶⁹Foh, "What Is the Woman's Desire?" *WTJ* 37 (1975) 376-83.

⁷⁰*Ibid.*, 381-82.

battle between the sexes. The woman's "desire"⁷¹ will work against her husband. As a result of the fall, man no longer rules easily; he must fight for his headship.

There are major difficulties with this view. The basic defect of this proposal is that it assumes certain conclusions about the passage at the expense of the context. This argument is predicated upon the assertion that exactly what happened in the fall became God's continuing pronouncement upon man. However, examination of the context already has established that Eve did not forcibly urge her husband, which this interpretation requires. On the other hand, neither did Adam try to rule over her. He listened to her and then made his own choice to participate with her in sin (Gen 3:17).

Also arguing against Foh's suggestion is the fact that it reads a *possible* rendering of Gen 4:7 back into 3:16, just because the phrases are almost identical in the Hebrew. This provides a good grammatical parallel, but not a contextual one.

A final major deficiency in this view is that it fails to provide for a consistent usage of *רָצוֹן*. Cant 7:11 will not permit the meaning of a forcible desire.

A suggested solution to Genesis 3:16. The exact meaning of Gen 3:16b continues to perplex scholars. It is not possible to come to any kind of a definite conclusion. The best that can be provided is an alternative solution.

A suggested solution to Gen 3:16b is found in assessing the pronouncement made to the woman as a curse, which has its major emphasis in the "rule" of the man. The sense of "rule"⁷² in this context is negative, predicting the type of abuse that man will vent

⁷¹The LXX rendering of *רָצוֹן* as ἀποστροφή in Gen 3:16 and 4:7 cannot be used as a positive support for this view. Instances do demonstrate that ἀποστροφή can be rendered: (1) a positive sense of "turning, turning back, refuge, bend in a direction toward"; this would be derived from the Arabic root *sāqa*; (2) it may also be a negative sense of "turning away from" as a derivative of the root *sāqa*. The LXX rendering of Gen 3:16 is, "Your desire is toward your husband," (πρὸς τὸν ἄνδρα σου ἡ ἀποστροφή σου). In Gen 4:7 (πρὸς σε ἡ ἀποστροφή αὐτοῦ), the LXX translators interpreted this as a reference to Abel's "desire, toward his brother." In both instances, the preposition πρὸς with the accusative expresses "direction toward." Πρὸς may only carry the meaning "against" when it follows a verb of disputing or hostility, which is not the case in these instances; see George B. Winer, *A Grammar of the Idiom of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago, 1957) 717. The LXX translators would most likely have used ἄντι if they meant Gen 3:16 and 4:7 to mean "desire that resists or works against."

⁷²The word "rule" (*רָצוֹן*) was already seen to have reference to man's headship over creation (Ps 8:2-7). Now, for the first time, this word is found in the text of Genesis.

upon his wife. He will carry his headship to domination because of his depraved nature. While this aspect of the curse primarily refers to the husband and wife, it can also refer to men and women outside of the context of marriage where role relationships exist.

Almost every husband, or even most men in general, who have exercised leadership over women have used their position to domineer at one point or another. Paul continually reminds men not to "rule" over their wives in this negative fashion (Eph 5:25-30; Col 3:19; cf. 1 Pet 3:7-9; see also an inference concerning all men in 1 Cor 11:11-12 as to how they should treat women). If a man is controlled by the Spirit, he may to some extent rise above the downward drag of his depravity and thus nullify the effects of this aspect of the curse.

It is even more difficult to make a dogmatic statement concerning the woman's desire. It appears that this statement must be taken in conjunction with the rule of man in order to be part of the curse. Yet this statement must not be viewed, as it has by many, to suggest that "all women willingly or unwillingly shall subject all their desires to their husbands."⁷³ Nor is there any evidence to support the view that woman is here placed under subjection for the first time. It is also doubtful whether Foh's suggestion is compatible. Women often do battle against their husbands, but this does not serve the intent of Gen 3:16.

The term "desire" is best related to the traditional root, *šāqa*. It refers to "the woman's longing or yearning that she may have about the affairs of life." In the course of the fall, she failed to subordinate this desire under her husband. With this in view, the phrase, "your desire is to your husband," is best regarded as a statement of fact, reminding the first woman that the subordinate principle still remains in effect. However, it is not a pronouncement that all women will submit all their desires to their husbands. Their sin nature precludes that they will do this.

Women, for the most part, have continued to perpetuate the subordinate relationship established prior to the fall to different extents. In almost every case, however, they have experienced a varying degree of harsh rule from men. The statement regarding the woman's desire is not a curse in and of itself, but it becomes one when it is treated in relation to the man's sinful rule.

⁷³Young, *Genesis* 3, 127-28; Calvin (*Commentaries on the First Book of Moses Called Genesis*, 1. 172) states, "'Thy desire shall be unto thy husband,' is of the same force as if he had said that she should not be free and at her own command, but subject to the authority of her husband and dependent upon his will; or as if he had said, 'Thou shalt desire nothing but what thy husband wishes.'" See also Foh, "What Is The Woman's Desire?" 379.

Women, by virtue of their sin nature, resist the leadership of men by rejecting the harsh rule pronounced in the curse, or, often, any positive rule as well. In either case, the NT confirms that such women are subordinate (1 Cor 11:2-16; 14:34-35; Eph 5:22-23; Col 3:18; 1 Tim 2:11-14; 1 Pet 3:1-7). Depending upon the temperament of the man, as well as the amount of a woman's insubordination, she may receive more or less harsh treatment. The rule of man may not actually seem like a curse to those women who refuse subordination altogether, for they are not in a position to receive it. However, they potentially remain under this curse.

The consistency of this view over other views is found in several factors. It provides a unified explanation of *אִשָּׁוּקָה* throughout the OT. It also upholds the hierarchical relationship established prior to the fall. At the same time, it acknowledges the effects of sin that tend to distort and corrupt this role relationship. This view also brings the meaning of Paul's commands concerning the woman's subjection and the man's leadership to full expression.

SUMMARY

The purpose of this article has been to examine the key themes of creation order for their contributions to role relationship. The evangelical feminists who promote egalitarianism emphasize Genesis 1 as the main account describing the positional relationship between the sexes.

First, it was noted that Genesis 1 is a general, chronological account of the events in creation. It introduces the reader to two realms, the spiritual and the functional. The main emphasis is placed upon the spiritual realm in which man and woman correspond in every respect. Both share equally in the image of God.

On the other hand, Genesis 2 shifts the emphasis. When the details of the sixth day are unfolded, they reveal a definite positional distinction between man and woman. The feminists refuse to believe this and have provided several explanations to dilute a role distinction. However, many indications argue for the headship of the man. This chapter is also the backbone for the NT's emphasis upon role differentiation in the church, home, and society. Paul uses this pre-Fall principle to support post-Fall subordination.

Moreover, Genesis 3 does not disregard a positional distinction between the male and female. The events of the fall relate, among other considerations, that there was a sinful disregard for the headship established in the previous chapter.

The specific meaning of Gen 3:16b becomes vital to understanding the role relationship. Several views were observed, and a suggested possibility was then presented. Gen 3:16 pronounces a curse

upon the woman, with emphasis upon the abusive rule that man will exercise. The "desire" mentioned provides a reminder to the woman that the subordinate role still continues for her and is the correct position for women in every age. In and of itself, this is not a curse to women. However, it becomes a curse in conjunction with the man's sinful rule. When women do submit themselves under men, it will become hard, at times, because of the man's misuse of rulership. Not all women have placed themselves in a subordinate position to men, but the statement was not meant to express this. In almost every case, women who have subordinated themselves to men have experienced harsh rule in varying degrees. Gen 3:16 continues to uphold the creation account wherein God established the hierarchical relationship. Together, the first three chapters of Genesis consistently indicate that God's order for man and woman has never changed.

CORNELIUS VAN TIL AND ROMANS 1:18-21

A STUDY IN THE EPISTEMOLOGY OF PRESUPPOSITIONAL APOLOGETICS

DAVID L. TURNER

Should the Christian attempt to prove the existence of God to the unbeliever? Many apologists would answer in the positive, at least in some cases. However, Van Til says "no." It is his view, admittedly developed by presupposing the truth of the Bible, that the unbeliever is somehow already aware, in the deep recesses of his heart, that God exists. Van Til develops this argument regarding the sensus deitatis (sense of deity) largely from Rom 1:18-21. This study seeks first to summarize some of the relevant features of Van Til's epistemology. Then a brief exegesis of relevant features of Rom 1:18-21 follows, with the conclusion that Van Til is mainly correct. In evangelism and apologetics the Christian should not attempt to prove the existence of God to the unbeliever. The unbeliever, if he is honest with himself, knows this already. The Christian should proclaim the gospel, God's appointed dynamic for turning the lost to himself.

* * *

INTRODUCTION

VAN Til's presuppositional apologetic differs radically from traditional apologetics (whether empirical, rationalistic, or a combination of both.) Viewing the Scriptures as self-authenticating, he assumes their truth. The following extended quotation well summarizes his basic position:

I take what the Bible says about God and his relation to the universe as unquestionably true on its own authority. The Bible requires men to believe that he exists apart from and above the world and that he by his plan controls whatever takes place in the world. Everything in the created universe therefore displays the fact that it is controlled by God, that it is what it is by virtue of the place that it

occupies in the plan of God. The objective evidence for the existence of God and of the comprehensive governance of the world by God is therefore so plain that he who runs may read. Men cannot get away from this evidence. They see it round about them. They see it within them. Their own constitution so clearly evinces the facts of God's creation of them and control over them that there is no man who can possibly escape observing it. If he is self-conscious at all he is also God-conscious. No matter how men may try they cannot hide from themselves the fact of their own createdness. Whether men engage in inductive study with respect to the facts of nature about them or engage in analysis of their own self-consciousness they are always face to face with God their maker.¹

In Van Til's view, God is the logical reference point for all predication. Man in Eden, created in God's image, was to think God's thoughts after him. Fallen man, however, suppresses his knowledge of God even though he still is aware of God's existence. Regenerate man has been given again the capacity to think God's thoughts after him. Thus for Van Til apologetics is largely an appeal to the image of God in man, which image includes an ineradicable *sensus deitatis* (sense of deity).²

All this, to say the least, is rejected by traditional apologists, who appeal primarily to man's rational capacities or to his sense perceptions. Men who fit in this category believe that Van Til has begged the apologetic question; his defense of the faith has left the faith defenseless.³ In this view Van Til is essentially a fideist, one who requires men to believe in God apart from any evidence.⁴ Van Til's response to this is in substance the claim that his position squares with the biblical doctrines of common grace, general revelation, and man's inherent yet suppressed knowledge of God. Van Til's appeal is then not merely to man's rational or sensory capacities, which in his view are seriously impaired by the fall. Instead, Van Til appeals to the inner sense of deity which man's fallen mind suppresses.⁵ Important

¹Cornelius Van Til, *The Defense of the Faith* (3rd ed.; Philadelphia: Presbyterian and Reformed, 1967) 195.

²Cornelius Van Til, *The Reformed Pastor and Modern Thought* (Philadelphia: Presbyterian and Reformed, 1971) 6, 140, 151.

³Gordon R. Lewis, "Van Til and Carnell—Part I," *Jerusalem and Athens* (ed. E. R. Geehan; Nutley, NJ: Presbyterian and Reformed, 1971) 359-61; and *Testing Christianity's Truth Claims* (Chicago: Moody, 1976) 144-48.

⁴Norman Geisler, *Christian Apologetics* (Grand Rapids: Baker, 1976) 56-58. For a concise and cogent answer to the charges of men like Lewis and Geisler, see James M. Grier, Jr., "The Apologetical Value of the Self-Witness of Scripture," *GTJ* (1980) 71-76. See also John C. Whitcomb, Jr.'s, four-part series "Contemporary Apologetics and the Christian Faith," which appeared in *BSac* beginning with 134:534 (April, 1977).

⁵For a convenient outline where Van Til compares and contrasts his own position with that of traditional apologetics, see "My Credo," *Jerusalem and Athens*, 18-21.

Scripture passages for Van Til's argument include Genesis 3, Acts 14 and 17, 1 Corinthians 2, Ephesians 2 and 4, and especially Romans 1-2.

As one reads the works of Van Til, however, he realizes that biblical exegesis is not Van Til's forte. He is usually content merely to quote from English versions without attention to the original languages.⁶ In reply to G. C. Berkouwer, Van Til admits this problem:

I agree that my little book on *The Sovereignty of Grace* should have had much more exegesis in it than it has. This is a defect. The lack of detailed scriptural exegesis is a lack in all my writings. I have no excuse for this.⁷

This problem underlines the need for this study. It cannot be doubted that Rom 1:18-21 is a major passage for Van Til's apologetic method. Yet he nowhere gives a detailed exegesis of the passage. Thus it seems imperative for presuppositional apologetics to determine whether he has correctly understood this vital passage.

This brief study centers first upon an overview of some salient features of Van Til's epistemology. Then some key exegetical factors in Rom 1:18-21 are touched upon.

AN OVERVIEW OF SOME RELEVANT FEATURES OF VAN TIL'S EPISTEMOLOGY

According to one source, epistemology is "the theory of knowledge . . . that branch of philosophy which is concerned with the nature and scope of knowledge, its presuppositions and basis, and the general reliability of claims to knowledge."⁸ Van Til's works emphasize epistemology, especially his *Christian Theory of Knowledge*.

Analogical thought

Basic to Van Til's epistemology is the concept of analogical thought, grounded upon the distinction between God as Creator and

⁶But see "Apologetics" (syllabus, Westminster Theological Seminary, n.d.) 43-44; *Introduction to Systematic Theology*, vol. 5 of *In Defense of Biblical Christianity* (Nutley, NJ: Presbyterian and Reformed, 1976) 93; *Christian Theory of Knowledge* (Nutley, NJ: Presbyterian and Reformed, 1969) 245, 264, 308; and *The Intellectual Challenge of the Gospel* (Philadelphia: Presbyterian and Reformed, 1953) 6.

⁷*Jerusalem and Athens*, 203. Van Til further states that he has been aware of traditional reformed exegesis and wishes he had included more of it in his writings. He adds that he hopes his readers will do their own exegesis. A former student of Van Til, Prof. James M. Grier, Jr., of Cedarville College, related that Van Til usually referred his students to the exegesis of his colleagues John Murray, Ned Stonehouse, and E. J. Young. Murray and Van Til do differ on some features of Romans 1, however, as will be shown later in this study.

⁸D. W. Hamlyn, "Epistemology, History of," *The Encyclopedia of Philosophy* (ed. Paul Edwards; 8 vols.; New York: Macmillan, 1967), 3. 9-10.

man as creature. God is original, absolute, and infinite while man is derived, limited, and finite. Man, created in God's image, was responsible to think analogically God's thoughts after him. In this way, man was to interpret God's universe, with the aid of God's preinterpretation, special revelation. To prove this concept Van Til relies upon Genesis 1-3 where God by special revelation interpreted the earth (general revelation) for man and then charged man to be submissive to this revelational interpretation. God's knowledge then is comprehensive and analytical, while man's knowledge is limited and analogical, yet genuine.

The system that Christians seek to obtain may . . . be said to be *analogical*. . . . *God has absolute self-contained system within himself. . . . But man, as God's creature, cannot have a replica of that system of God. . . . He must . . . in seeking to form his own system, constantly be subject to the authority of God's system to the extent that this system is revealed to him.*

For this reason all of man's interpretations in any field are subject to the Scriptures given him. Scripture informs us that, at the beginning of history, before man had sinned, he was subject to the direct revelation of God in all the interpretations that he would make of his environment.⁹

Van Til's concept of analogical knowledge occasioned a dispute with Gordon Clark.¹⁰ Clark seems to hold that knowledge must be univocal and comprehensive in order to be genuine, and he charges that Van Til's system leads to skepticism since in it man cannot know truth but only an analogy of the truth. In response, Van Til charges that Clark's univocal scheme obliterates the Creator-creature distinction and denies the incomprehensibility of God. In Van Til's view, "we know the world truly . . . though not comprehensively."¹¹

The bearing of this on Rom 1:18ff. must now be explained. In Van Til's view, this passage affirms that men knew God, yet chose to serve the creature rather than the Creator, all the while suppressing their inner knowledge of God. Van Til sees in this a rebellion against

⁹*Christian Theory of Knowledge*, 16; cf. *The Defense of the Faith*, 31-50; and "Apologetics," 9-11.

¹⁰Gordon H. Clark, "The Bible as Truth" *BSac* 114 (1957) 157-70; and "Apologetics," *Contemporary Evangelical Thought* (ed. by C. F. H. Henry; Great Neck, NY: Channel, 1957) 159.

¹¹*The Defense of the Faith*, 43. For further discussion of this question, see Robert L. Reymond, *The Justification of Knowledge* (Nutley, NJ: Presbyterian and Reformed, 1976) 98-105, and Gilbert B. Weaver, "The Concepts of Truth in the Apologetics Systems of Gordon Haddon Clark and Cornelius Van Til" (unpublished Th.D dissertation, Grace Theological Seminary, 1967) *passim*. Reymond favors Clark's approach and Weaver argues that Van Til is correct.

the Creator-creature distinction and a setting up of human autonomy in the place of special revelation as the ultimate reference point for understanding the universe. Van Til's solution involves believers submitting once again to God's special revelation in order to interpret reality properly. "Man's interpretation must always be reinterpretation. Men cannot get at reality at all except via the interpretation of God. . . . The fact that it is reinterpretation of God's original makes our interpretation valid."¹²

Three types of epistemological consciousness

A second basic feature of Van Til's epistemology is his conception of three types of consciousness. Based squarely upon his Creator-creature distinction, Van Til posits (1) Adamic consciousness, (2) unregenerate consciousness, and (3) regenerate consciousness.¹³ By "Adamic consciousness" he refers to Adam's prefall submission to revelation when he *receptively reconstructed* and reinterpreted God's system. "Unregenerate consciousness" refers to man's mistaken and futile attempt to create his own autonomous system (*creative construction*) in total disregard of God's revelation. "Regenerate consciousness" refers to the believer's thought as it is being restored to Adamic consciousness, i.e., once again reinterpreting reality in submission to revelation (cf. Eph 4:20-24). It should be added here that Van Til's position would not deny a common created self-consciousness for all men.

At this juncture, it is imperative to insert a qualifier. Van Til is quick to point out that both unregenerate and regenerate men may in *practice* be respectively better or worse than they are in *principle*. Thus the unregenerate man is often in practice not as bad as he could be in principle, and the regenerate man is often, sad to say, not as good in practice as he should be in principle. Here Paul's "old man" vs. "new man" motif is employed in a novel fashion. Just as the believer's "old man" hinders him in his quest for submission to God,¹⁴ so the unbeliever's old man (his God-likeness and *sensus deitatis*) hinders him in his quest for autonomy. In Van Til's own words,

¹² *Psychology of Religion*, vol. 4 of *In Defense of Biblical Christianity* (Nutley, NJ: Presbyterian and Reformed, 1971) 53.

¹³ See *The Defense of the Faith*, 48-50; *Introduction to Systematic Theology*, 25-30; and *Christian Theistic Ethics*, vol. 3 of *In Defense of Biblical Christianity* (Nutley, NJ: Presbyterian and Reformed, 1977) 20-24.

¹⁴ The writer is aware of the division among exegetes on the old man vs. new man motif (Rom 6:5; Eph 4:22-24; Col 3:9-10.) Van Til seems to agree with those who hold that this motif contrasts the old and new in the believer. There are others, however, who hold that the old man is the unregenerate man and the new man is the regenerate man. Even if one does not agree with Van Til's terminology, it must still be recognized

It is the new man in Christ Jesus who is the true man. But this new man in every concrete instance finds that he has an old man within him which wars within his members and represses the working out of the principles of his true new man. Similarly it may be said that the non-believer has his new man. It is that man which in the fall declared independence of God, seeking to be his own reference point. . . . But as in the new man of the Christian the new man of the unbeliever finds within himself an old man warring in his members against his will. It is the sense of deity, the knowledge of creaturehood and of responsibility to his Creator and Judge. . . . Now the covenant breaker never fully succeeds in this life in suppressing the old man he has within him. . . . That is the reason for his doing the relatively good though in his heart, in his new man, he is wholly evil. So then the situation is always mixed. In anyone's statement of personal philosophy there will always be remnants of his old man. In the case of the Christian this keeps him from being consistently Christian in his philosophy of life and in his practice. In the case of the non-believer this keeps him from being fully Satanic in his opposition to God.¹⁵

Rom 1:18ff. is obviously relevant to this point in Van Til's position. Man seems to be viewed by Paul as suppressing (1:18) his knowledge (1:21, 28, 32) of God in his futile quest for autonomy. Thus the unbeliever's "old man," his awareness of the Creator and the created universe, hinders his "new man" in its vain attempt to gain wisdom apart from God (1:22).

Conclusion

The starting point of Van Til's system is the triune God who has infallibly revealed himself in self-attesting Scripture. Without this foundation, neither the law of contradiction nor man's sensory perception would be intelligible. Man is not viewed as an impartial seeker after truth who can be convinced of God's existence by probability arguments from reason or experience. Instead, man is viewed as a rebel against God who nonetheless in his innermost being still recognizes his Master. Therefore the point of contact in apologetics and evangelism¹⁶ is the unbeliever's "old man," his awareness of

that the believer still has the capacity to sin. For an able discussion of this question with a defense of the latter view, see John Murray, *Principles of Conduct* (Grand Rapids: Eerdmans, 1957) 211-19.

¹⁵See Van Til's "Introduction" in B. B. Warfield, *The Inspiration and Authority of the Bible* (Philadelphia: Presbyterian and Reformed, 1948) 24; and also his "Nature and Scripture" in *The Infallible Word* (3rd rev. ed.; Philadelphia: Presbyterian and Reformed, 1967) 282.

¹⁶Van Til has been criticized for joining apologetics and evangelism by Frederic R. Howe, "Kerygma and Apologia," *Jerusalem and Athens*, 445-52. Van Til's response to

God and God's universe which he possesses since he was created in God's image. Natural revelation is authoritative, sufficient, and perspicuous to the natural man,¹⁷ but he is guilty of suppressing its testimony and of not interpreting it conjointly with special (supernatural) revelation.

EXEGETICAL NOTES ON ROM 1:18-21 WITH EVALUATION
OF VAN TIL'S POSITION

This section does not purport to be an exhaustive exegesis of this passage. However, it will expose certain issues in these verses which are of crucial import to Van Til particularly and to Christian apologetics generally. Van Til's position will be evaluated from an exegetical perspective.

Argument of the passage

The general argument of Rom 1:18-32 seems to have three movements. First, Paul relates the revelation of God's wrath (1:18). Second, he explains the reasons for God's wrath, namely, that men have suppressed and spurned God's self-revelation in nature. They idolatrously worship the creation—not the Creator (1:19-23). Third, Paul shows the results of God's wrath (1:24-32). God's judgment on man's idolatry includes delivering men over to impurity (24-25), homosexuality (26-27), and radical depravity (28-32). As a whole, then, this section of the epistle emphasizes a present continuing revelation of God's wrath (ἀποκαλύπτεται, 1:18), which is to be identified with God's delivering men over (παρέδωκεν, 1:24, 26, 28) to sin. The point of Paul's argument is not that these sins could lead to God's wrath in the future. On the contrary, these sins indicate that God's wrath is already being poured out. "In other words, sexual rebellion, license, and anarchy is the retributive judgment of God."¹⁸

More specifically, the argument of 1:18-21 seems to be built upon the conjunctions γὰρ (18, 20) and διότι (19, 21). Salvation by faith and the revelation of the righteousness of God (1:16-17) are of utmost importance *because* (γὰρ) the wrath of God is also being revealed (1:18). The wrath of God is being revealed *because* (διότι)

Howe is that no "sharp distinction" between apologetics and evangelism is justified from Scripture. In Van Til's view, the "defense of the truth of Christianity is . . . always, at the same time, a witness to Christ as the Way, the Truth, and the Life" (ibid., 452).

¹⁷"Nature and Scripture," 272-83.

¹⁸S. Lewis Johnson, Jr., "God Gave Them Up: A Study in Divine Retribution," *BSac* 129 (1972) 130.

men have not responded to the revelation of God clearly present in nature (1:19). 1:20 seems to be largely exegetical of 1:19; the γὰρ should probably be understood as explanatory ("indeed"). Men are without excuse (1:20c) *because* (διότι) they did not glorify God even though they knew him (1:21a).

Romans 1:18

In Rom 1:18 the meaning of κατεχόντων is crucial. The verb κατέχω has two legitimate ideas in the NT, "to hold fast" and "to hold down."¹⁹ The basic question here is whether Paul simply states that the unsaved "hold" (= "possess, have," AV) the truth or "suppress" (= "hinder, hold down," NIV, NASB) it. Reputable scholars may be found on both sides of the question.²⁰ The second alternative seems to fit the contextual argument much better. However, the two possibilities are complementary, not contradictory. If the unsaved possess the truth in an unrighteous state, they are actually suppressing it. Likewise, the suppression of truth seems to presuppose the possession of it.

For Van Til, κατεχόντων definitely refers to suppression. When one scans Van Til's works he finds many different "translations" of the word, including "hold, hold back, hold down, hold under, keep under, keep down, hinder, resist, repress, and suppress." The unsaved man in Van Til's view constantly fights the losing battle of establishing human autonomy in spite of the *sensus deitatis* within. The suggestion of Cranfield, that κατεχόντων is merely conative, fits in well with Van Til's understanding.²¹ Although the unsaved *attempt* to obliterate the truth, it is inherent in their very beings. This attempt "is always bound in the end to prove futile."²²

¹⁹See BAGD, 422-23, for a detailed discussion.

²⁰Those who view κατεχόντων as *possession* include G. Abbott-Smith, *Manual Greek Lexicon of the New Testament* (3rd ed.; Edinburgh: T. & T. Clark, 1937) 241, following J. B. Lightfoot, *Notes on the Epistles of St. Paul* (reprinted; Winona Lake, IN: Alpha Publications, n.d.) 251. See also R. St. John Parry, ed., *The Epistle of Paul the Apostle to the Romans* (CGT; Cambridge: Cambridge University, 1912) 43-44. However, most exegetical commentaries view κατεχόντων as *suppression*. See, for example, C. E. B. Cranfield, *A Critical and Exegetical Commentary on Romans* (ICC; Edinburgh: T. & T. Clark, 1975), 1. 112; C. K. Barrett, *A Commentary on the Epistle to the Romans* (New York: Harper and Row, 1957) 34. Against both of the above is the translation "laying claim" advocated by F. W. Danker in "Under Contract," *Festschrift to Honor F. Wilbur Gingrich* (ed. E. H. Barth and R. E. Cocroft; Leiden: Brill, 1972) 93.

²¹*Commentary on Romans*, 1. 112.

²²*Ibid.*

Romans 1:19

Two features of 1:19 are relevant to this discussion. The first of these concerns the meaning of the phrase τὸ γνωστὸν τοῦ θεοῦ. Does this phrase refer to actual or merely potential knowledge? In other words, is there a real sense in which unsaved men know God, or is Paul simply saying that God is "knowable"? This second view has the support of many well-known scholars.²³ However, H. G. Liddon's statement is hard to disprove: "The phrase . . . must, according to the invariable New Testament and LXX use, mean *that which is known not that which may be known about God.*"²⁴

For Van Til the unsaved man really knows God. God is revealed clearly through both nature and conscience. While Van Til would admit that nature's revelation of God is limited in scope (cf. 1:20), he would still insist that man actually knows this God. While γνωστός may have a potential meaning in Classical Greek,²⁵ it seems best in light of both NT usage and the context to understand it as a reference to a real yet suppressed knowledge. There is no warrant here to speak of a potential knowledge of God to be gained by probability argumentation. Paul is certainly not attempting a "cosmological argument." Rather, he is speaking of an actual knowledge of God obtained from nature. Man suppresses this limited knowledge and thus becomes "without excuse" (1:20).

The second feature of 1:19 which deserves treatment here is the meaning of the prepositional phrase ἐν αὐτοῖς. Three views have been suggested, each of which is *grammatically* possible: (1) God is manifest *within* each man's conscience²⁶ (2) God is manifest *among* men

²³Ibid., 113; William Sanday and Arthur C. Headlam, *A Critical and Exegetical Commentary on the Epistle to the Romans* (ICC; Edinburgh: T. & T. Clark, 1902) 42; E. H. Gifford, *The Epistle of St. Paul to the Romans* (London: John Murray, 1886) 62. BAGD (164) translates "what can be known about God or God, to the extent that he can be known." Similarly, R. Bultmann, "γινώσκω," *TDNT* I (1974) 718-19, understands it "God in his knowability."

²⁴H. P. Liddon, *Explanatory Analysis of St. Paul's Epistle to the Romans* (London: Longmans, Green, 1899) 26. See also H. A. W. Meyer, *Critical and Exegetical Handbook to the Epistle to the Romans* trans. by J. C. Moore and E. Johnson; rev. and ed. by W. P. Dickson; New York: Funk and Wagnalls, 1884) 57; R. C. H. Lenski, *The Interpretation of St. Paul's Epistle to the Romans* (Minneapolis: Augsburg, 1961) 95-96; and Charles Hodge, *Commentary on the Epistle to the Romans* (reprinted; Grand Rapids: Eerdmans, 1976) 36. It should be noted that even if γνώστον means "knowable" the context seems to require not only that God is "knowable" but that he is actually "known." That is why the suppression takes place.

²⁵LSJ 355.

²⁶Sanday and Headlam, *Romans*, 42; Gifford, *Romans*, 62; Liddon, *Romans*, 25; Meyer, *Romans*, 57; and Charles M. Horne, "Toward a Biblical Apologetic," *Grace Journal* 2:2 (1961) 15.

collectively,²⁷ and (3) God is manifest *to* men (= simple dative of indirect object αὐτοῖς, 1:19b).²⁸

Obviously, view 1 would be most in harmony with Van Til's position on the *sensus deitatis*. The strongest objection to this, however, is that the context emphasizes objective external revelation, not an internal individual subjective apprehension of that revelation.²⁹ There may be some force to this objection, but it should be noted that the context of Romans 1 does include the idea of a subjective apprehension of the revelation in nature (cf. γνωστὸν, 1:19; γνόντες, 1:21; ἐπιγνώσει, 1:28; and ἐπιγνόντες, 1:32). How else could it be truly said that men "suppress" the truth (1:18)? Even if view 2 or 3 is favored, though, Van Til's position is not necessarily denied.

Romans 1:20

While much time could be spent on the attributes of God mentioned in 1:20 (δύναμις καὶ θεϊότης), two other considerations are more specifically relevant to this study. The first of these concerns the meaning of the prepositional phrase ἀπὸ κτίσεως κόσμου. Scholars are divided over the question of a temporal ("since") or source ("from") connotation. It could be argued that the source idea is more natural to the preposition's meaning,³⁰ but the temporal use is also clearly demonstrable.³¹ Thus the question is whether this phrase refers to the source of the revelation of God's invisible attributes or to the time when these attributes began to be revealed in this way.

Neither of these two possibilities present a problem to Van Til's apologetic. The temporal view is much to be preferred, however, since the source or means of the revelation is already expressed by τοῖς ποιήμασιν (1:20).³² Thus, the temporal view avoids a tautology. God's natural revelation, then, began at the time of the creation of the universe, but even during the pre-fall period, God's direct verbal revelation interpreted this natural revelation to Adam.

²⁷Cranfield, *Romans*, 1. 113-14.

²⁸John Murray, *The Epistle to the Romans* (NICNT; Grand Rapids: Eerdmans, 1959), 1. 37-38.

²⁹Cranfield, *Romans*, 1. 114; Murray, *Romans*, 1. 37-38.

³⁰Gifford, *Romans*, 63, 70.

³¹BAGD, 87; J. H. Thayer, *A Greek-English Lexicon of the New Testament* (Edinburgh: T. & T. Clark, 1901) 58; Sanday and Headlam, *Romans*, 42-43; Cranfield, *Romans*, 1. 114; and Murray, *Romans*, 1. 39.

³²Nigel Turner views this as a probable instrumental dative. See his *Syntax*, vol. 3 of *A Grammar of New Testament Greek* by J. H. Moulton (Edinburgh: T. & T. Clark, 1963) 240.

A second noteworthy feature of 1:20 is the meaning of the verb καθορᾶται. With τὰ ὁράτα this verb forms a striking oxymoron.³³ The verb καθοράω is a compound form in which κατὰ intensifies ὁράω. The meaning is "perceive" or "notice" and can be rendered here with the modal participle νοούμενα, "perceived with the eye of reason."³⁴ Cranfield, holding that subjective mental perception is precluded, argues that merely *physical* sight is in view.³⁵

For Van Til, the clarity or perspicuity of natural revelation is an important factor. It is his position that the theistic proofs (Aquinas's "five ways,"³⁶ etc.) seriously compromise this clarity, since, as they are popularly formulated, they do not take into account the *sensus deitatis* and are content merely with *probable* conclusions as to God's existence. Van Til's position seems to be vindicated by the verb καθορᾶται. The unsaved are viewed as clearly perceiving God's invisible attributes even as they simultaneously suppress this knowledge. Van Til is correct, then, in maintaining that the theistic proofs as normally formulated are self-defeating. If men already know God exists, it is a mistake to attempt to prove it to them in the usual ways. The usual approach caters to man's desire for autonomy and does not take into account the *sensus deitatis* or the clarity of natural revelation. To reason with a supposedly neutral unsaved mind concerning the possibility of God's existence totally ignores Paul's thrust in this context.

Romans 1:21

Only one phrase in Rom 1:21 will be discussed, the adverbial participle γνόντες τὸν θεόν. Since it is aorist, it could involve action either prior to or simultaneous with that of the main verbs ἐδόξασαν,

³³Murray, *Romans*, 1. 38. For another mind-boggling oxymoron see Eph 1:19.

³⁴BAGD 391. Thayer, *Lexicon*, 314 translates the verb "to see thoroughly, perceive clearly, understand." W. Michaelis views νοούμενα as a simultaneous modal participle describing a mental process, "ὁράω," *TDNT* 5. 380.

³⁵*Romans*, 1. 115. Similarly, Sanday and Headlam, *Romans*, 43, mention that the κατὰ prefix may be directive, resulting in the meaning "survey or contemplate."

³⁶St. Thomas Aquinas, *Existence and Nature of God*, vol. 2 of *Summa Theologiae*, ed. T. McDermott (60 vols.; New York: McGraw-Hill, 1964) 13-17 (Question 2, art. 3). Aquinas interpreted Rom 1:18ff. as indicating men *could* come to know about God's existence by their natural powers of reasoning. Van Til, on the other hand, says that men already know God and use their rational capacities to suppress this knowledge. G. Bornkamm is certainly correct in pointing out that Paul here emphasizes natural revelation as a basis for judgment, not as a basis for a theoretical understanding of God. See his "Faith and Reason in Paul's Epistles," *NTS* 4 (1958) 96-97. It is difficult to understand the position of J. J. O'Rourke, who admits that Paul is speaking about

ἡὐχαρίστησαν, ἐματαιώθησαν, and ἐσκοτίσθη. Cranfield opts for prior action "since their experience of God has necessarily always gone before their failure to recognize its true significance and act accordingly."³⁷ It would also seem true, however, that their failure to interpret their experience of God properly occurs even *while* they are aware of his being and existence. Perhaps the participle has a concessive force here.³⁸ The sense would then be that even though they knew God (as Paul shows in 1:18-20), they still refused to glorify or thank him.

This understanding can be supported in the context of 1:21. Suppression of truth (1:18) requires a degree of knowledge about it, and 1:19-20 speak of the extent of this knowledge (being exegetical to 1:18). The vanity and darkening of the mind in 1:21 and the activities described in the ensuing verses all assume man's knowledge of truth. Especially noteworthy in this regard is 1:28, where the men are portrayed as not liking to have God in their knowledge (ἐπιγνώσει), resulting in the judicial punishment of an ἀδόκιμον νοῦν. In the culminating indictment of the chapter, 1:32, yet another reference is made to the fact that they knew God's righteous standards (τὸ δίκαιωμα τοῦ θεοῦ ἐπιγνόντες).

With the words "There are no atheists, least of all in the hereafter,"³⁹ Van Til expresses his conviction that all men know God in the utmost depths of their beings. Paradoxically, though, men do not *want* to know God, and may claim to be atheists. Thus, the same person is in a sense both a theist and an atheist. Only the grace of God in Christ can create in such a person a true saving knowledge of the Godhead.

SUMMARY AND CONCLUSION

A vitally important issue in apologetics today is the distinction between natural revelation and natural theology. While it is certain that God has revealed himself in nature, it is unbiblical to assert that man responds positively to natural revelation. On the contrary, man suppresses this knowledge, rebels against it, and is therefore judicially abandoned by God. Rom 1:18ff. must not be understood as a cosmological argument for the probability of God's existence. Such

an actual possession of knowledge about God but then implies that man obtains that knowledge via the use of Aquinas's five ways. This view involves a positive response to natural revelation, which is contrary to Paul's emphasis in this passage. See O'Rourke's "Romans 1:20 and Natural Revelation," *CBQ* 23 (1961) 303-4.

³⁷ *Romans*, 1. 116n.

³⁸ H. E. Dana and J. R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: Macmillan, 1955) 227. See also Barrett, *Romans*, 36; NASB.

³⁹ *The Defense of the Faith*, 153.

an apologetic must be rejected.⁴⁰ The common ground between believers and unbelievers lies not in a supposed common epistemology but in a common bearing of God's image.⁴¹ This metaphysical common ground, involving as it does the *sensus deitatis*, becomes the proper point of contact in apologetics and evangelism. Men are accessible to the gospel because they are God's image-bearers and live in God's universe which constantly testifies to them of God.⁴² Here is the true genius of the apologetic method of Cornelius Van Til. Let everyone who proclaims the gospel of Christ consider Van Til's emphasis.

Two areas of further study seem to be suggested by this study. First, it has been noted above that there is some question as to whether Van Til has overemphasized the *sensus deitatis* in Romans 1. Even John Murray had reservations in this area.⁴³ This suggests the need for a study of 2:1-16 (especially 2:14-15) and a correlation of its emphasis with that of 1:18ff.

A broader area which needs further investigation is the tension between natural theology and natural revelation. Cranfield, for example, in his desire to avoid the former, is reticent to accept the

⁴⁰See the critique of "natural theology" in G. C. Berkouwer, *General Revelation* (Grand Rapids: Eerdmans, 1955) 148-53. Berkouwer concludes that "only by distinguishing between general revelation and natural theology can we do justice to the message of Scripture" (153). See also Anders Nygren, *Commentary on Romans* (trans. by C. C. Rasmussen; Philadelphia: Fortress, 1949) 102-9; and M. D. Hooker "Adam in Romans 1," *NTS* 6 (1960) 299-300.

⁴¹Evidential apologetics relies upon a supposed epistemological common ground between believers and unbelievers. From this perspective comes J. W. Montgomery's parable of the Shadoks and the Gibis, which originally appeared in *Jerusalem and Athens*, pp. 383-88, and has recently been republished without change in *Faith Founded on Fact: Essays in Evidential Apologetics* (New York: Thomas Nelson, 1978), 107-28. Montgomery concludes that presuppositionalism (which he labels fideism) results in an impasse—there is no point of contact between the mythical Shadoks and Gibis, who diverge radically in their respective world-views. However, Montgomery has neglected the truth of Rom 1 that men at bottom know God. As Jim S. Halsey states, "Montgomery's engrossing parable of the Shadoks and the Gibis fails as a valid critique of Van Til's apologetic for it assumes that each race . . . has been created as a metaphysical blank. In other words, the parable ignores the central and crucial fact that both the Shadoks and the Gibis know the truth from the outset of their respective existences. The difference between the two (Christian and non-Christian) occurs at the point of epistemological interpretation." See Halsey's *For a Time Such as This: An Introduction to the Reformed Apologetic of Cornelius Van Til* (Nutley, NJ: Presbyterian and Reformed, 1976) 78.

⁴²In his stimulating study, "The Scope of Natural Revelation in Romans 1 and Acts 17," *NTS* 5 (1959) 133-43, H. P. Owen states "Paul would . . . seem to imply that the knowledge gained by natural revelation (either in an actual and recognized, or in a potential and unrecognized form) constitutes a 'point of contact' for the gospel" (142).

⁴³Murray, *Romans*, 1. 37-38.

latter. He does not grant that men *subjectively* know God through natural revelation. In his view men know God

. . . in the sense that in their awareness of the created world it is of him that all along, though unwittingly, they have been—objectively—aware. They have in fact experienced him . . . though they have not recognized him. . . . It is in this limited sense they have known him all their lives.⁴⁴

It has been previously argued that Paul's language in Rom 1:18ff requires more of an awareness of God than Cranfield allows. Perhaps Cranfield's motive is to relieve the paradox which Van Til's position sets up. Cranfield emphasizes man's estrangement from God to the detriment of natural revelation. However, Van Til emphasizes man's estrangement from God as rebellion against his own conscience and surrounding environment. Here followers of Van Til should be warned by Cranfield not to stress the *sensus deitatis* without a balancing stress upon man's suppression of truth, rebellion against truth, and judicial abandonment to radical depravity.

⁴⁴*Romans*, 1. 116-17.

THE PECULIARITIES OF EPHESIANS AND THE EPHESIAN ADDRESS

DAVID ALAN BLACK

An important argument in favor of the encyclical theory of the epistle to the Ephesians is based upon the peculiarities found in the epistle itself. Yet these unusual features (e.g., the lack of personal greetings, the unusual statements in 1:15, 3:2, and 4:21, etc.) can all be satisfactorily explained in the light of an original Ephesian destination. After an examination of early scribal habits and the theme of the epistle, the author concludes that the peculiarities of the letter are not conclusive reasons for rejecting the strong textual and historical testimony in favor of the Ephesian address.

* * *

INTRODUCTORY REMARKS

THE epistle which is commonly known as "Ephesians" has in recent years been the subject of much critical discussion. The chief question about the Ephesian letter is its authenticity: Did the apostle Paul write the letter, as the epistle claims, or is it the work of an imitator? Of lesser importance, but related to the previous question, is the problem of the address of the Ephesian epistle. To whom was the letter written?

Since the second century, the letter has been universally known as the Epistle to the Ephesians. Many modern scholars, however, in view of the omission in several manuscripts of the words "in Ephesus" (ἐν Ἐφέσῳ) in 1:1, have rejected the Ephesian destination. A widely held view, initially proffered by Beza and popularized by Ussher, is that the Ephesian epistle was not written to any particular church, but rather was an encyclical letter to a group of churches in Asia Minor. The apostle Paul, therefore, when he penned the letter, left a blank in the preface (1:1) which was to be filled in by Tychicus as he distributed copies to the various churches. In this scheme, the reading

of the Textus Receptus goes back to a copy sent to Ephesus, whereas the Alexandrian manuscripts p⁴⁶, \aleph , and B stem from a copy in which the blank had never been filled up. It is hypothesized that since the epistle was distributed from Ephesus, the seat of the chief church in Asia Minor, it soon came to be known as the Epistle to the Ephesians, and the words "in Ephesus" ($\epsilon\nu\ \epsilon\phi\acute{\epsilon}\sigma\omega$) subsequently found their way into the majority of manuscripts.¹

Arguments in favor of this view are presented in various ways by its proponents. When condensed and combined, the main lines of evidence appealed to in support of the encyclical theory are the following:

1. The omission of $\epsilon\nu\ \epsilon\phi\acute{\epsilon}\sigma\omega$ in 1:1 is supported by the oldest Greek manuscripts of the Pauline epistles: p⁴⁶, \aleph , and B. These Alexandrian codices are generally considered to be the most reliable authorities to the text of the NT, and to many, almost always preserve the original reading.

2. Several early Church Fathers can be cited in support of the omission of $\epsilon\nu\ \epsilon\phi\acute{\epsilon}\sigma\omega$. Origen did not know of the words in his text. Marcion attributed the epistle to the Laodiceans. Basil said that he was aware of old manuscripts which did not contain $\epsilon\nu\ \epsilon\phi\acute{\epsilon}\sigma\omega$. Though there is disagreement on the point, the Latin Father Tertullian may not have known the words in his text.²

3. The impersonal style of the letter is inexplicable if the epistle was addressed to the Ephesian church. This argument is based on internal evidence from the epistle itself. Thiessen gives the evidence for it in detail:

The internal evidence strongly supports Aleph, B, and 67². It would be strange indeed for Paul to say to the Church at Ephesus that he knew of their conversion only by report (1:15, 4:21), since he had spent three years with them (Acts 20:17, 31). It would be equally strange for him to say that this church knew him only by hearsay (3:2) and that they must judge by what he had written as to whether or not God had given him a revelation of the truth (3:2-4). It would also seem strange that he should send no greetings to a church that he knew so

¹E. Gaugler, *Der Epheserbrief* (Zürich: EVZ-Verlag, 1966) 4. Cf. H. C. Thiessen, *Introduction to the New Testament* (Grand Rapids: Eerdmans, 1969) 243-44.

²The actual statements of these Fathers may be found in T. K. Abbott, *A Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians* (ICC; Edinburgh: T. & T. Clark, 1897) ii-iii. As far as the testimony of Tertullian goes, the problem is his use of the word *titulum*. Did he intend for it to refer to the superscript of the epistle or to the prescript of 1:1? A good discussion of this question is offered by G. Stoeckhardt, *Commentary on St. Paul's Letter to the Ephesians*, trans. Martin S. Sommer (St. Louis: Concordia, 1952) 14-17.

intimately. As Findley says: "Not once does he address his hearers as 'brethren' or 'beloved'; 'my brethren' in Eph. 6:10 is an insertion of the copyists. There is not a single word of familiarity or endearment in the whole letter. The benediction at the end (6:23, 24) is given in the third person, not in the second as everywhere else."³

Metzger adds that the epistle does not deal with the mistakes, needs, or personalities of one individual congregation.⁴ These writers maintain that a letter written by Paul to his beloved Ephesus should contain personal references and greetings. Since these features are absent, the epistle could not have been intended solely for the church at Ephesus.

The arguments in support of the encyclical theory at first appear to be very convincing. However, the view is open to numerous objections. Of major importance is the fact that there is absolutely no textual evidence to support the suggestion that Paul left a blank space for the addresses of the various churches after the words "who are" (τοῖς οὖσιν). The reading preserved in p⁴⁶, \aleph , B, and others shows only an uninterrupted sequence of words. This reading, however, is most unnatural, and it is obvious by comparison with the other Pauline epistles that after τοῖς οὖσιν a geographical designation is intended to be read. Unless one is willing to resort to an emendation of the text,⁵ the only candidate with textual attestation for the original address is the reading ἐν Ἐφέσῳ, supported by the great majority of Greek manuscripts (including Alexandrinus and several other Alexandrian witnesses), the entire phalanx of ancient versions, and most early Fathers. It is, furthermore, the only address supported by ecclesiastical tradition. No other church (or group of Asian churches) ever claimed the epistle for itself. The *only* exception to this

³Thiessen, *Introduction*, 243.

⁴Bruce M. Metzger, *The New Testament: Its Background, Growth, and Content* (New York: Abingdon, 1965) 235.

⁵James P. Wilson ("Note on the Textual Problem of Ephesians 1:1," *ET* 16 [1948-1949] 225-26) suggests that after τοῖς οὖσιν the numeral ἐνί is to be read. Other conjectures are the following: A. van Roon (*The Authenticity of Ephesians*, trans. S. Prescod-Jokel [Leiden: Brill, 1974], 84) suggests τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἱεροπόλει καὶ Λαοδικείᾳ πιστοῖς ἐν Χριστῷ Ἰησοῦ. Mark Santer proposes the reading τοῖς ἅγιος καὶ πιστοῖς οὖσιν ἐν Χριστῷ Ἰησοῦ ("The Text of Ephesians 1:1," *NTS* 15 [1968-1969] 248). Richard Batey thinks οὖσιν is a corruption of Ἀσίας ("Critical—The Destination of Ephesians," *JBL* 82 [1963] 101). Though none of these emendations are unreasonable, the principal objection is over the *validity* of such a procedure in a passage where a reading with good documentary support is extant. A good critique of the conjectural readings in 1:1 is found in a recent article by Ernest Best, "Ephesians 1:1" (*Text and Interpretation: Studies in the New Testament presented to Matthew Black*, eds. Ernest Best and R. McL. Wilson [Cambridge: Cambridge University, 1979] 36-44).

tradition is the claim of the heretic Marcion that the letter was addressed to the Laodiceans, an assertion that Tertullian insisted was attributable to Marcion's propensity to "tamper" (*interpolare*) with the text.⁶ Thus if the words "in Ephesus" are original, the traditional view that the epistle was addressed and sent to the church at Ephesus is correct and must be accepted, regardless of whatever interpretive problems this may produce.

What of these frequently cited internal objections to the Ephesian address? Can they be answered if the traditional view is upheld? Those who favor the reading of the Chester Beatty papyrus and early uncials are convinced that the general nature of the epistle is the final argument for their position. There are, however, many scholars who see no contradiction at all between the epistle's unusual features and the *inclusion* of the words "in Ephesus." In the remainder of this article the writer would like to suggest simple alternative interpretations for the lack of personal greetings, the peculiar statements in 1:15, 3:2, and 4:21, and other internal objections to the Ephesian address in the hope of showing that there is no *necessary* contradiction between these features and the traditional view, and that, in fact, these peculiarities may possibly *best* be understood in the light of an Ephesian destination.

THE UNUSUAL FEATURES OF EPHESIANS

On the surface, it appears strange indeed that Paul would include no greetings in an epistle addressed to a church in which he had served for nearly three years. The facts, however, seem to present us with a different situation. Lenski, for instance, calls the arguments from the impersonal style of the letter "unconvincing."⁷ He points out that 2 Corinthians, Galatians, and 1 and 2 Thessalonians all lack personal greetings, yet all were written to congregations founded by Paul, as was the church at Ephesus. On the other hand, the Epistle to the Romans has more greetings than any other epistle of Paul, yet this church was *not* founded by the apostle. Of the nine Pauline epistles which are addressed to churches (1 and 2 Timothy, Titus, and Philemon being excluded), five lack personal greetings (2 Corinthians, Galatians, 1 and 2 Thessalonians, and Ephesians), and four contain them (Romans, 1 Corinthians, Colossians, and Philippians, this latter epistle not mentioning any individuals by name). Lenski writes:

⁶*Adv. Marc.*, V 17, quoted by Brook Foss Westcott, *Saint Paul's Epistle to the Ephesians* (Grand Rapids: Eerdmans, 1950) xxiii.

⁷R. C. H. Lenski, *The Interpretation of St. Paul's Epistles to the Galatians, to the Ephesians and to the Philippians* (Minneapolis: Augsburg, 1951) 334.

Why this difference? This is the real question and not the one regarding Ephesians alone. A blanket answer regarding the five cannot be given. Each letter stands by itself whether it is with or without greetings from or to individuals or from churches. That means that we can give only very tentative and partial answers to the questions as to why five letters are minus greetings, why four have greetings, and why these greetings are what they are, in one letter (Romans) a long list, in one only a summary (Philippians), both of these letters being different from the other two as far as greetings are concerned. As regards Ephesians, personal greetings are not missed by those who see the exalted subject and tone of the epistle.⁸

Lenski, in another place, concludes:

Therefore, the presence or absence of greetings determines neither whether a congregation was founded by Paul nor whether a letter written by him is intended for only one or for several congregations whether these were founded by him or not.⁹

In a similar vein, Guthrie discusses the remarkable number of personal greetings in the Roman epistle, a phenomenon which has prompted some scholars to conclude that chapter 16 of Romans was originally sent to Ephesus and later attached to the book of Romans.¹⁰ In the course of that discussion he makes the following observation:

There would be no parallel if this long series of greetings were sent to a church such as Ephesus which Paul knew well, for the only other occasion when he appended many personal greetings was when writing to Colossae which he had never visited. It was apparently against his policy to single out any individuals in churches that he knew well since he considered all the Christians to be his friends. But in a church like Rome, where he was not personally known, it would serve as a useful commendation that so many of the Christians there were his former acquaintances.¹¹

In other words, it seems that the better Paul knew a church to which he was writing, the fewer personal greetings he included.

If Guthrie's observation is correct, and there is no reason to doubt it, one should expect a noticeable *lack* of personal greetings in

⁸Ibid., 684-85.

⁹Ibid., 334.

¹⁰Donald Guthrie, *New Testament Introduction* (Downers Grove: InterVarsity, 1975) 400-404.

¹¹Ibid., 401. Harry Gamble, Jr. (*The Textual History of the Letter to the Romans* [Grand Rapids: Eerdmans, 1977] 48) writes: "Are these greetings not rather the exception which prove the rule: Individuals are not greeted in letters to churches with which Paul is personally acquainted."

an epistle written by Paul to a church he had founded and in which he had served for three years. Thus the argument for the encyclical theory based on the lack of personal greetings in Ephesians can be logically used to yield the opposite result.

The other features of the epistle are also explainable. The fact that Paul "heard" of their faith (1:15) may refer only to recent intelligence.¹² Years had gone by since Paul had been in Ephesus. In the meantime, the congregation no doubt had grown, and there were probably many new members whom Paul did not know personally when he wrote this epistle. This verse may be a reference to them. Yet another possibility exists. Paul could write to people whom he had never met that he had heard of their faith (Col 1:4), but he could also say to his friend and co-worker (συνεργός) Philemon, "I hear of your love, and of the faith which you have toward the Lord Jesus, and toward all the saints" (Philemon 5). Lenski writes in this regard: "One may hear about persons whom one has never met (the Colossians) as well as about persons whom one has met (the Ephesians, Philemon)."¹³ For Paul, therefore, to say that he had "heard" of these believers' faith and love does not necessitate the conclusion that he had not previously known them. The verse can easily be interpreted as a reference to the progress of the Ephesian Christians since Paul's departure from Ephesus.

Eph 3:2 is another verse which is often used to support the circular hypothesis, where Paul writes, ". . . if indeed you have heard of the stewardship of God's grace which was given to me for you." The focus here is upon the words "if indeed you have heard" (εἰ γε ἠκούσατε), which seem to imply that the recipients of this letter had *not* heard all of this. The force of εἰ γε, however, is not doubt, but certainty. Hendriksen writes:

A strict literal translation of what Paul actually writes is perhaps impossible in English. The nearest to it would be something like this: "If, indeed, you have heard." Cf. A.V., "If ye have heard"; A.R.V., "If so be that ye have heard." However, that type of rendering will hardly do, since it might suggest that Paul is questioning whether or not the Ephesians, by and large, have ever heard about the task committed to him by his Lord.¹⁴

¹²Charles Hodge, *A Commentary on the Epistle to the Ephesians* (Philadelphia: Presbyterian Board of Publication, 1856) xii.

¹³Lenski, *Ephesians*, 388.

¹⁴William Hendriksen, *New Testament Commentary: Exposition of Ephesians* (Grand Rapids: Baker, 1967) 151.

Lenski agrees:

It is difficult to imitate the little intensifying γε in English; our "indeed" is a little too strong. The condition of reality with its gentle particle [sic] states the matter in a mild and polite form: "if, indeed, you have heard" (the Greek is satisfied with the aorist "heard," the simple past fact), meaning: *I know that you have*.¹⁵

Therefore, Hendriksen prefers to translate the words εἰ γε ἠκούσατε "for surely you have heard,"¹⁶ so as to avoid implying that they had not heard the apostle. Or, as Vincent says, "the words are a reminder of his preaching among them."¹⁷

The words εἰ γε . . . ἠκούσατε appear again in 4:21: "if indeed you have heard Him and have been taught in Him, just as truth is in Jesus." To some, this verse indicates that the readers of this epistle had not learned Christian truths through Paul and therefore shows that Paul could not have been writing to the Ephesians. Yet here again, Paul is not implying doubt, but certainty, in his remark. Vincent says: "The indicative mood implies the truth of the supposition: *If ye heard as ye did*."¹⁸ Furthermore, the emphasis of Paul's statement is upon the teaching of Christ in contrast to the teaching of men. But Paul is not stating here that he had never instructed these believers or that he did not know them personally. When Paul wrote to congregations with which he was not personally acquainted, he always mentioned that fact.¹⁹ Of the thirteen Pauline epistles, only two epistles fit into this category (unless Ephesians be admitted): Romans and Colossians. In the Epistle to the Romans, Paul specifically mentions his desire to visit them and to see them for the first time (1:8-15). In Colossians, Paul writes: "For I want you to know how great a struggle I have on your behalf, and for those who are at Laodicea, and for all those who have not personally seen my face" (2:1). Yet, in the Epistle to the Ephesians there is nothing even similar to this.

The argument that points out that Ephesians does not deal with the mistakes, needs, or personalities of a single congregation, and therefore is a circular letter, is also explainable and may be dealt with briefly. As far as mistakes or needs are concerned, Tenney points out

¹⁵Lenski, *Ephesians*, 465-66 [italics added].

¹⁶Hendriksen, *Ephesians*, 151. Cf. The New English Bible, "for surely you have heard."

¹⁷Marvin R. Vincent, *Word Studies in the New Testament* (Grand Rapids: Eerdmans, 1965), 3. 380.

¹⁸Ibid., 394.

¹⁹See Stoeckhardt, *Ephesians*, 22.

that Ephesians was not written to novices in the Christian faith, but to those who had achieved some maturity in Christ.²⁰ Lenski notes that there was little need for correction in this epistle because Paul had received only good news from Ephesus (1:15). He writes:

This explains the general character of Paul's letter. Ephesians is unlike any other of Paul's letters in that it treats a great subject for the sole purpose of edification only.²¹

As far as Paul's personal interest in the Ephesian church goes, the Apostle does mention that Tychicus was to make an oral report about Paul's condition and plans to the recipients of the letter. The very wording of Eph 6:21-22, being almost identical to Col 4:7-8,²² implies that Paul had a definite church in mind when he wrote the epistle. Referring to these two passages, Stoeckhardt writes:

To every unprejudiced reader these words clearly convey the following facts: Paul had entrusted to his faithful co-laborer Tychicus both of these Letters, the one to the Colossians, the other to the Ephesians, in order that he should deliver them to those for whom the Letters were intended, and Paul had also given Tychicus a companion, Onesimus, who was to return to his master in Colosse. No one doubts that Tychicus did exactly that with which he had been charged.²³

It seems certain, then, that Tychicus reported Paul's condition and plans to the Ephesian church, just as he did in Colosse. Could this not be an indication of Paul's personal concern for the believers in Ephesus?

It may be seen, therefore, that the "unusual" features of this epistle can be understood just as easily, if not more easily, by holding to the traditional view. As a result, proponents of the Ephesian destination feel justified in their denial of any contradiction between the words ἐν Ἐφέσῳ and the contents of the letter. Assuming, however, that the Ephesian Christians were the epistle's original addressees, how does one account for (1) the textual variation in 1:1, and (2) the general nature of the letter? These are valid questions which must be addressed. That both of these questions can be satisfactorily answered in the light of an Ephesian destination is the focus of the remaining discussion.

²⁰Merrill C. Tenney, *New Testament Survey* (Grand Rapids: Eerdmans, 1972) 318.

²¹Lenski, *Ephesians*, 327-28.

²²See Hendriksen, *Ephesians*, 25, for the comparison.

²³Stoeckhardt, *Ephesians*, 25.

THE VARIANT READING IN 1:1

If the Ephesian address is original, is there any evidence to explain the omission of the words ἐν Ἐφέσῳ? The usual reasons for accidental omission, such as homoioteleuton, homoioarcton, itacism, etc., do not seem to apply in this case. It is also difficult to explain the omission on the basis of an error of the ear, memory, or judgment. A remote possibility is that the name "Ephesus" was abbreviated and somehow in its shortened form overlooked by a careless scribe. No evidence exists, however, that Christian scribes ever accepted into their system of contractions the names of cities.²⁴ If accidental omission is ruled out as a plausible explanation for the shorter reading, there remains only the possibility of an intentional omission. But why would a scribe want to excise these words from his copy?

Perhaps the most plausible answer to this question is that the address was deleted in order to convert the epistle into a catholic letter. By the omission of the words ἐν Ἐφέσῳ, the epistle would lose its specific address and thus acquire a more general pertinence. This hypothesis has the following arguments in its favor. First, van Roon has pointed out that there was a "tendency in ancient Christianity to stress the ecumenical validity of the epistles of Paul."²⁵ This tendency may have prompted the omission of geographical indications in the Pauline letters. Second, an example of the careful omission of place names is actually found in Rom 1:7 and 15. In these verses the ninth century majuscule Boernerianus (G) omits the words ἐν Ῥώμῃ after τοῖς οὖσιν. The editorial committee of the United Bible Societies' Greek New Testament interpreted the omission "either as the result of an accident in transcription, or more probably, as a deliberate excision, made in order to show that the letter is of general, not local, application."²⁶ In this connection, Gamble made a study of the textual history of Romans, an epistle which has been preserved in three basic forms: one of fourteen chapters, another of fifteen, and a third of sixteen. Both of the shorter forms omit the last chapter, which is replete with personal references. Gamble came to the following conclusion about this phenomenon:

Therefore the emergence of both the fourteen- and the fifteen-chapter forms of the text must be sought at a later point in the

²⁴Only Jerusalem, the "Holy City," was included among the *nomina sacra*.

²⁵Van Roon, *Authenticity of Ephesians*, 81.

²⁶Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (New York: The United Bible Societies, 1971) 505.

tradition of the letter, and we have seen that of the various possibilities only an early effort to "catholicize" the Roman letter suffices to explain the origin of the shorter and generalized textual forms.²⁷

Gamble goes on to explain that to some scribes of the ancient world the Roman epistle could not maintain both a specific address and catholic relevance. As a result, the shorter forms of Romans were created.²⁸

If Gamble's conclusions are correct, the Roman epistle is a clear example of what van Roon mentioned was the tendency in early Christianity, namely, to make Paul's epistles catholic. Why could this same thing not have happened in Ephesians? The possibility that it could have happened is strengthened by the impersonal style and general theme of the epistle. On the surface at least, the fact that Ephesians contains no personal greetings and addresses itself to the theme of the universal church makes the epistle appear that it was intended for a wider circulation than Ephesus alone. In Romans, the greetings in chap. sixteen had to be omitted as well as the place designation in order to give the epistle a catholic appearance; in Ephesians, the form was already suited to such editing.

Interestingly, of the thirteen epistles of Paul, only Romans, 1 Corinthians,²⁹ and Ephesians contain addresses which were tampered with by copyists. The fact that in all three of these letters the specific recipients are omitted in some manuscripts leads Gamble to write:

It is not difficult to suppose, therefore, that at an early time Paul's letters were adapted for more general use in an unsophisticated and rather mechanical way by textual revision which aimed at omitting specific matter. The short form of Romans which omits the address can be understood as a consequence of this interest, and we probably have to do with the same cause for the variants in the addresses of 1 Corinthians (1:2) and Ephesians (1:1), as Dahl has suggested. According to evidence, precisely these three letters enjoyed the greatest ecclesiastical use in the late first and early second centuries, and so would seem to have called for some resolution of the problem of particularity.³⁰

²⁷Gamble, *Textual History*, 128.

²⁸Ibid.

²⁹The variant in 1 Cor 1:2 involves the transposition and/or possible omission of a specific reference to Corinth. In Col 1:2 there are differences in the spelling of "Colossians," but this hardly relates to the present discussion.

³⁰Gamble, *Textual History*, 117-18.

Gamble is referring to an article by N. A. Dahl in which he shows that the particularity of the Pauline epistles was a major problem in the ancient church.³¹ He points out that for early Christians it was no easy task to see how epistles which were written to particular churches (or individuals) under particular circumstances could be regarded as catholic, and therefore could be read in all the churches as relevant to believers in general. In the conclusion of his article, Dahl writes:

I Corinthians, Romans and Ephesians are the three epistles which are most often echoed in writings of pre-Marcionite Christian authors. It is reasonable to assume that these epistles circulated among the churches before the publication of a Corpus Paulinum. Each of them, I would think, was published in separate editions; in such editions the particular addresses could be left out in order to make the letter "catholic." Some vestiges of them are still left in the textual tradition of the collected corpus.³²

Dahl goes on to show that as the years passed by and these epistles came to be published and distributed in the Pauline Corpus, the problem of their particularity eased. The epistles of Paul, even the ones which dealt with the most particular subject matter (as Philemon), came to be read in all the churches "as Scriptures relevant to the whole church and not simply as historical documents."³³

Therefore, it may have been no mere coincidence that Ephesians was one of the three Pauline epistles to have its address tampered with. This letter was uniquely suited to just such an editorial corruption: it lacks direct personal greetings; its theme is the universal church; it contains certain phrases which *en apparence* imply catholicity. For these reasons, the hypothesis that the words ἐν Ἐφέσῳ were omitted to convert the letter from a specific writing to a particular church into a letter intended for all believers may be accepted as a plausible explanation for the reading of p⁴⁶, **N**, **B**, and others. Then, in the course of time, it came to be generally recognized that the letters of Paul, as canonical and therefore catholic, no longer needed to be "adapted" for the more general use, and the shorter format of the address was rejected. If this hypothesis is correct, the *absence* of a place designation, and not its presence, should be considered anomalous.

³¹Nils A. Dahl, "The Particularity of the Pauline Epistles as a Problem in the Ancient Church," *Neotestamentica et Patristica: Freundesgabe Herrn Professor Dr. Oscar Cullmann zu seinem 60. Geburtstag Überreicht*, ed. W.C. van Unnik (Leiden: Brill, 1962) 261-71.

³²Ibid., 270-71.

³³Ibid., 271.

THE GENERAL THEME OF THE EPISTLE

When all the evidence is considered, the peculiarities of the Ephesian epistle are at least as difficult to explain on the encyclical hypothesis as they are for the Ephesian destination. However, many writers feel that a case could be made that the peculiarities of the epistle are *best* understood in the light of the general purpose of the letter rather than the encyclical theory. Hodge, for instance, admits that the unusual features of the epistle are remarkable, but he goes on to point out that "they prove . . . nothing more than the apostle's object in writing this epistle was peculiar."³⁴ What was Paul's purpose in writing Ephesians? It seems clear from the general content and spirit of the letter that it was not for correction primarily, nor does it appear that there were special needs which required attention. Rather, in Ephesians Paul seeks to magnify the Christian church and to remind his readers of their glorious union with Christ (chaps. 1-3) and of the duties which arise from such a union (chaps. 4-6).³⁵ Paul's great subject is the church, the universal body of Christ.

As a result, Ephesians is the only epistle in the NT in which the word "church" (ἐκκλησία) means exclusively the universal church rather than the local group. Hendriksen expands on this when he says that the term "church" in Ephesians indicates "the totality of those, whether Jew or Gentile, who were saved through the blood of Christ and through him have their access in one Spirit to the Father (2:13, 18)."³⁶ Therefore, the local church at Ephesus was overshadowed in a sense by this emphasis upon the universal church, which was the central and overriding thought of the writer as he penned the letter.

When seen in its historical context, it seems only fitting that the apostle Paul should have chosen the church at Ephesus to receive this *opus magnum* on the body of Christ. The Epistle to the Ephesians was composed in A.D. 61 or 62, after many churches had been founded. Sitting in his place of confinement in Rome, Paul had the opportunity to contemplate the full significance of the new organism which had come into being and to formulate for the first time the full meaning of the doctrine of the church.³⁷ The question arose, to which church should he send the letter, and he chose by the guidance of the Holy Spirit the assembly of believers at Ephesus. But why would he have chosen the Ephesian church? Stoeckhardt writes:

³⁴Hodge, *Ephesians*, xii.

³⁵Stoeckhardt, *Ephesians*, 32-33.

³⁶Hendriksen, *Ephesians*, 63. This is not the first time, however, that Paul uses the word ἐκκλησία in its general sense. Cf. Gal 1:13, 1 Cor 14:19, and Phil 3:6.

³⁷Tenney, *New Testament Survey*, 317-18. Cf. Ernest F. Scott, *The Literature of the New Testament* (New York: Columbia University, 1933) 184.

The congregation at Ephesus was the largest, the most prominent, and the best indoctrinated congregation of the Orient. At that time it was still aglow with its first love. This congregation was a bright light in the Lord, which with its beams illuminated wide stretches of pagan darkness. It was therefore entirely proper that the Apostle, her old teacher, who at present had no special instruction or admonitions which he wished to impress upon her, should remind that congregation of her high honor and grace, gifts of Christ, and of her communion with the Church of Christ and her high calling which as a congregation of Christ she was to fulfill in the world.³⁸

Thus the epistle was written to the Ephesians and addressed to them, but Paul used a form to emphasize the Ephesian assembly as a representative of the universal church, rather than as a local church. This was appropriate, because for Paul the local church is nothing more than the result of the expansion of the one universal church.³⁹

That a single congregation could represent the universal church is a point upon which many NT scholars agree. Lohse writes:

Whether in the plural number or singular, whenever the ἐκκλησία is spoken of, it is always a matter of the congregating of the Christian church as God's holy people. The single church fails in no way to perfectly represent the church of Jesus Christ. It is the people of God who are assembled in Thessalonika, Phillipi, Corinth, Rome, Braunschweig, Gandersheim, and anywhere else.⁴⁰

Reicke agrees:

In fact, Paul is inclined to regard each local church not only as a copy in miniature of the universal church, but as being the universal church itself, realized in this world.⁴¹

³⁸Stoeckhardt, *Ephesians*, 27-28.

³⁹Bo Reicke, "Unité Chrétienne et Diaconie," *Neotestamentica et Patristica* (Leiden Brill, 1962) 212.

⁴⁰"Ob in der Mehrzahl oder in der Einzahl von der ἐκκλησία gesprochen wird, immer handelt es sich in der Versammlung der christlichen Gemeinde um Gottes heiliges Volk. Der einzelnen Gemeinde fehlt also nichts, um die Kirche Jesu Christi vollständig repräsentieren zu können. Gottes Volk ist versammelt in Thessalonich, Philippi, Korinth, Rom, Braunschweig, Gandersheim und wo immer sonst." Eduard Lohse, *Die Entstehung des Neuen Testaments* (Stuttgart: Kohlhammer, 1972) 192.

⁴¹"En effet, Paul est enclin à regarder chaque église locale, non seulement comme une copie en miniature de l'église universelle, mais comme étant l'église universelle elle-même, réalisée dans ce monde." Reicke, "Unité Chrétienne et Diaconie," 203. Cf. H. Bavinck: "In de verschillende plaatselijke vergaderingen der geloovigen komt de ééne gemeente van Christus tot openbaring," *Gereformeerde Dogmatiek* (Kampen, Netherlands: Kok, 1911), 4. 302.

Really, one need go no further than the letters of the apostle Paul to see this, as, for instance, when he writes to the church at Corinth, "Ye are the body of Christ" (1 Cor 12:2). In fact, Paul regarded the Corinthian believers as "the church of God which is at Corinth" (1 Cor 1:2). Thus Reicke could observe: "The totality of the church is for St. Paul the primary fact; its localization is but a corollary of it."⁴²

There is therefore no problem in saying that the epistle was written and addressed to the Ephesians, if one also understands that the epistle's focus is upon the body of Christians as a class, rather than upon the Ephesians as a local church. Ephesus, as the seat of the "great mother church," had the right to receive such an epistle. But *in keeping with his theme* Paul may have used a style to suit it to all Christians, including those in the neighboring churches to whom it would invariably be communicated.⁴³ (Perhaps it is in this sense that the Ephesian epistle should be considered "encyclical.")⁴⁴ Thus the *general nature* of the epistle does not argue against the Ephesian address as such, but rather may simply be in keeping with the *general theme* of the epistle.

CONCLUDING REMARKS

The encyclical theory grew out of the uncertainty regarding the reading of 1:1 and offers to many the most plausible explanation of why the two words ἐν Ἐφέσῳ are missing from such early and noteworthy manuscripts as Vaticanus and Sinaiticus. Because it is supported by seemingly unanswerable internal arguments, numerous scholars are convinced that this view is the most credible. However, though much could be said for such a line of evidence, these arguments cannot be considered as conclusive for there are alternative interpretations for each. All of the internal objections have been answered satisfactorily by capable scholars in the light of an Ephesian address. In fact, some of these peculiarities, much more than being objections to the Ephesian destination, may instead be taken as supports for it. For example, the fact that Ephesians lacks personal

⁴²"La totalité de l'église, c'est pour saint Paul le fait primaire, sa localisation en est seulement un corollaire." Reicke, "Unité Chrétienne et Diaconie," 203.

⁴³Hodge, *Ephesians*, xiii.

⁴⁴Referring to the collection and distribution of the Pauline epistles, F. F. Bruce writes: "But when his letters were published in one *corpus* (and even earlier, if they circulated in smaller collections), it was because the authority of each, and of all together, was believed to extend beyond the first addressees to the Church at large." ("New Light on the Origins of the New Testament Canon," *New Dimensions in New Testament Study*, eds. Richard Longenecker and Merrill C. Tenney [Grand Rapids: Zondervan, 1974] 10.)

greetings is apparently more in keeping with Paul's policy than if he had attached a long series of greetings, and therefore becomes a possible argument in favor of the traditional address.

Furthermore, the textual phenomenon in 1:1 seems to argue for the Ephesian address rather than against it. It would appear that either the words ἐν Ἐφέσῳ were intentionally added or intentionally omitted. From both intrinsic and transcriptional evidence it is not difficult to decide in which direction the change went. On the one hand, the reading ἐν Ἐφέσῳ is characteristically Pauline, and its omission would be a singular exception among all of the epistolary addresses in the Pauline Corpus. The omission also leaves the text with insoluble syntactical problems which make the translation and interpretation of Ephesians 1:1 without ἐν Ἐφέσῳ extremely difficult, if not impossible.⁴⁵ On the other hand, there is good reason to believe that a scribe may have omitted the words "in Ephesus." By so doing he would have given the epistle the appearance of being universally addressed. With its absence of personal greetings and its general theme, the Ephesian epistle was uniquely suited to just such a corruption.

In addition, the fact that the epistle's focus is upon the universal church, and not upon the Ephesians as a local church, does not argue against the Ephesian destination as such. To proceed from the impersonal style of the letter to the conclusion that therefore Paul could not have been writing to a local congregation is a *non sequitur*. The general theme of Ephesians provides an adequate explanation for the general nature and style of the epistle.

Plausible as the encyclical theory may seem, when the evidence is considered the traditional view appears to best account for all the facts: the textual variation in 1:1, the non-local flavor of the epistle, the universal tradition of the church that the letter was written to the Ephesians, and the weighty documentary evidence in support of the Ephesian address. As a result, it may be concluded that the peculiarities of the letter are not conclusive reasons for rejecting the strong textual and historical testimony in favor of the Ephesian destination.

⁴⁵F. Blass and A. Debrunner, *A Greek Grammar of the New Testament*, trans. Robert W. Funk (Chicago: University of Chicago, 1975) 213.

FIRST CLASS CONDITIONS: WHAT DO THEY MEAN?

JAMES L. BOYER

This inductive study of the approximately 300 NT instances of the first class condition (εἰ + indicative) disputes the common understanding that this construction should be interpreted as obviously true and translated as "since." It is found that this is the case only 37% of the time. Surprisingly, in 51% of the occurrences the condition is undetermined. Four proposed explanations of this construction are examined and found to be inadequate. It is then argued that the correct explanation of the first class condition is a simple logical connection between protasis and apodosis.

* * *

THE meaning of words is properly determined by a study of the ways they are used in their many contexts, not by theoretical rationalizations on root meanings and etymologies. In just the same way the significance of a group of words in grammatical construction is determined by careful study of the same construction in actually occurring contexts, not by rationalizing about voice, mood, and the technical terminology employed by grammarians to identify them.

A commonly occurring example of the neglect of this axiom is the manner in which the construction frequently called "First Class Condition" is handled in much exegetical literature. Reasoning from the use of εἰ instead of ἐάν and the use of the indicative mood, the mood of reality and actuality, the conclusion is drawn that the first class conditional sentence is not really a condition at all, but it implies that the condition is actually true and could well be translated "since."¹ Is this true?

To gather the information for this kind of biblical study, it was necessary to locate all examples of this grammatical construction

¹Nigel Turner, *A Grammar of New Testament Greek, Vol. 3: Syntax* (Edinburgh: T. & T. Clark, 1963) 115. F. Blass, and A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, trans. and rev. by Robert Funk (Chicago: University of Chicago, 1961) 188-90.

occurring in the NT. By using the GRAMCORD tool,² a print-out was produced of all places where the conjunction $\epsilon\iota$ is followed by an indicative verb. Next, the list was edited manually to remove non-applicable situations³ and to supplement the list by inserting those first class conditions not caught by the program.⁴ The result was a list of about 300 instances⁵ in the NT where first class conditions occur. The procedure in case of uncertain instances was to include both, noting, of course, the problem.

Having in this list the materials for study, a detailed analysis was made of all kinds of information about the construction, such as sentence connectives used, the negative particle (where it occurred), the tense and mood of the verb(s) in both the protasis and apodosis, the "time reference" involved, the form of the apodosis (admonition, promise, rhetorical question, declarative statement, etc.). Since many of these are not closely involved in the interpretive problem under consideration in this article, they will not be tabulated here.

The consideration primarily involved in this study is the "relation to reality" expressed in the $\epsilon\iota$ -plus-indicative protasis. This was carefully appraised, listed, and tabulated, with the following results:

I.	Instances where the condition was obviously true.	115	37%
II.	Instances where the condition was obviously false.	36	12%
III.	Instances where the condition was undetermined:	155	51%
	1. Uncertain by reason of futurity.	5	2%
	2. Uncertain by reason of providence, "the course of events."	24	8%
	3. Uncertain by reason of man's spiritual condition.	38	12%
	4. Uncertain by reason of man's actions or choices.	72	24%
	5. Uncertain by reason of man's ignorance or doubt.	16	5%

The implications of this information are the materials for the rest of the discussion.

²For information, see my article "Project Gramcord: A Report," *GTJ* 1 (1980) 97-99.

³ $\epsilon\iota$ + indicative, of course, also includes all second class conditions (contrary to fact) and a few examples where $\epsilon\iota \mu\eta$ = "except." These I propose to deal with in a later article.

⁴For example, cases where the verb of the protasis was left to be understood in the text but easily supplied from the context.

⁵The number is not definite, since some are mixed (part first class and part second class); some are incomplete (where the protasis or apodosis is left unexpressed); and

PROPOSED EXPLANATIONS: TRUE TO FACT

It seems obvious why "relation to reality" is the crucial consideration, and it quickly appears that this term is understood very differently by different scholars. If it is understood to apply to the actual truth of the condition—its correspondence to the real world "out there"—then the three general categories (I, II, III) are sufficient to settle the controversy immediately and completely. Such an understanding is impossible. If the first class condition states or implies the actual truth, then it could not possibly be used by Christ to say, "If [or according to this view, since] I by Beelzebub cast out demons . . . (Matt 12:27), nor "Since I do not do the deeds of my father . . ." (John 10:37), nor "Since I have spoken evil . . ." (John 18:23). Paul could not have written "Since there is no resurrection . . ." (1 Cor 15:13), nor "Since Christ is not raised . . ." (1 Cor 15:14). These are not isolated, peculiar examples; they represent 12% of all the first class conditions in the NT. It is simply not true that first conditions indicate the external objective truth or reality of the condition. "Since," of course, could be used in those cases where the condition happens to be true without making the statement untrue, but even there it would be a mistranslation, since it alters what the authors actually said. Greeks had a word for "since" (at least two of them) but they deliberately chose "if." We must assume they knew what they were doing.

The most surprising lesson from this study is the size and importance of the third category in the tabulation. Here are one-half of all the examples, dealing with *possibilities* rather than *realities*, and the questions are not "true or false," but "probable or doubtful." After long study, it seemed best to clarify the many "relations to reality" involved by listing them under the heading, "Non-determined by reason of" five circumstances listed above in the tabulation. To illustrate, note some examples.

Matt 5:29, 30: "If your eye (or hand) offend, . . ." Is that a truth or a fact? It is clear that the reality of the condition *depends* on how one has been using the eyes (or hands).

Matt 17:4: Peter said "If you wish, I will build three tabernacles. . . ." Did Christ so wish? Did Peter assume that he did? No; Peter perhaps thought that he did and volunteered. The condition was dependent on Peter's choice or desire, not on "relation to reality."

Matt 26:39, 42: Jesus prayed in Gethsemane "If it is possible . . ." and a bit later "If it is not possible. . ." It does not matter too much

some are uncertain (where the verb is left unexpressed). It should be noted that in no case was uncertainty brought about by variant readings of the text.

how we understand the content of that prayer. In any case, Christ prayed for something, conditioning it on its possibility. Here apparently the possibility depended on the providence of God, the course of events he had determined. Of course, these two conditions cannot possibly in any sense both be *true*; they are opposites.⁶

Acts 5:39: Gamaliel says, "If this is of God, you will not be able to stop them." It is clear that Gamaliel was not stating that they *were* from God, nor that he thought or assumed that they were from God. He simply didn't know. I have labeled it "Uncertain by reason of ignorance or doubt."

Rom 8:9: Paul says, "You are no longer in flesh if the Spirit of God is in you . . . if anyone does not have the Spirit of Christ . . . he is not of him." Paul is not implying by his use of the first class condition that they *were*, or were *not*, in Christ (the same construction is used for both). He is saying that whether or not a person is in Christ is determined by his spiritual condition—his possession of the Spirit. Precisely the same reasoning may be applied to 1 Cor 3:14, 15, 7:12-15, 9:17, etc.

2 Cor 1:6: "If we are being pressured . . . if we are being comforted. . . ." In this sentence it is probably true that they *were* actually being tested and *were* receiving God's encouragement; we know it from the rest of the book. But it would be incorrect to say that this is *indicated* by the fact that it is a first class condition.

PROPOSED EXPLANATIONS: ASSUMED TRUE

Since actuality or truth is obviously *not* the significance of first class conditions, another approach is needed. It is possible that the reality or actuality indicated by the indicative is the reality of *statement*, or the attitude of the speaker toward the condition stated; he states it "as true"; he assumes its truth for the sake of argument. This has been a common expedient on the part of those who recognized the problem dealt with in the preceding paragraphs, but still want to see something "real" about these indicative verbs.⁷ And such an approach is acceptable if certain safeguards are clearly

⁶There are nineteen such pairs of first class conditional statements in the New Testament; twelve, as here, expressing optional alternatives, and seven indicating opposites, either true or false.

⁷G. B. Winer, *A Treatise on the Grammar of the New Testament Greek* (Edinburgh: T. & T. Clark, 1870) 364; S. G. Green, *A Handbook of the Grammar of the Greek Testament* (New York: Revell, n.d.) 317; A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman, 1934) 1007-12; Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York: MacMillan) 287-89; W. D. Chamberlain, *An Exegetical Grammar of the Greek New Testament* (Grand Rapids: Baker, 1941) 195.

understood. For example, Paul did not actually assume the *truth* of the statement, "If righteousness is through the law . . ." (Gal 2:20). But this way of saying it may be acceptable if we understand it to mean that Paul reasoned something like this: "Suppose for a moment that righteousness is through the law, then consider the implications of such, if it were true; for then Christ's death was wasted; he didn't need to die." However, this is not the way such a statement is commonly understood or used by exegetes.

And while this manner of rationalizing, with careful safeguards, may sometimes make plausible sense, it seems to be possible only in contexts which suggest the idea of debate or argument. Where such is not the case this rationalization becomes meaningless or even worse. For example, Paul's words in 1 Cor 15 may easily be understood as "assuming for the sake of argument that there is no resurrection, then. . . ." But can we use it in Christ's Gethsemane prayer ("assuming for the sake of argument that it is possible for this cup to pass . . .")? With whom was he arguing? It would seem more reasonable to admit that such a rationalization is *not* the explanation of the meaning of the first class condition.

PROPOSED EXPLANATIONS: DETERMINED AS FULFILLED

Apparently it was the influence of A. T. Robertson's monumental *Grammar*⁸ which popularized a terminology that has given rise to the current confusion. He speaks of these conditions under the heading: "Determined as Fulfilled." The term "determined" refers to the use of the indicative mood, and "as fulfilled" distinguishes this from the second class, which also was "determined" (used the indicative) but determined as *not* fulfilled (i.e. contrary to fact). Robertson supports this terminology and concept very strongly in his theoretical explanation of its meaning, but insists that this "has to do only with the *statement*, not the absolute truth or certainty of the matter. . . . We must distinguish always therefore between the fact and the *statement* of the fact."⁹ Robertson himself shows that he understood well what he meant and chooses his examples chiefly from among places where the fact and the statement of the fact were at variance, as a warning against misapplying his concept. But it has not saved many of his followers from making the precise mistake he warned against.

And there is good evidence that even Robertson failed at times to heed his warning. In a spot-check of his *Word Pictures*¹⁰ on some

⁸See note 7 for bibliographical information.

⁹*Ibid.*, p. 1006.

¹⁰A. T. Robertson, *Word Pictures in the New Testament*, 6 vols. (Nashville: Broadman, 1930).

passages where these first class conditions occur, his comments are not always clear. In many instances where the condition was in fact not true, he makes no mention that a first class condition is involved.¹¹ In most instances his comment is, "assumed as true." What he means by that seems not always to be consistent. He frequently uses it of some statement which is obviously not "reality," considering it assumed for the sake of argument only.¹² But there are times when he seems to mean more than that. For example, in dealing with the Gethsemane prayer of Christ (Matt 26:42) he says, "'Except I drink it. . . .' Condition of the third class undetermined, but with likelihood of determination, whereas 'if this cannot pass away' . . . is first class condition, determined as fulfilled, assumed to be true. This delicate distinction accurately presents the real attitude of Jesus towards this subtle temptation."¹³ It is noteworthy that he does not recognize v 39, "if it is possible," the exact opposite, as also first class, also presumably part of the delicate distinction which accurately presents the real attitude of Jesus. Another example is Acts 5:39. "The second alternative is a condition of the first class, determined as fulfilled. . . . By the use of this idiom Gamaliel does put the case more strongly in favor of the apostles than against them. This condition *assumes* that the thing is so without *affirming* it to be true."¹⁴ Again, in 1 Cor 15:2, "Paul assumes that they are holding it fast."¹⁵ In such statements most readers would understand that he is using the term to imply factuality, not merely a conceivably logical premise to an argument. Again on Col 3:1, he says, "The preceding argument in 2:20 to 2:23, rests on the assumption that the Colossians had 'died with Christ from the elements of the world.' He assumed that to be true by the very form of the condition, 'if you died' (as you did)."¹⁶ This last sentence can hardly be understood any other way than expressing Robertson's careless slipping into the error he in theory warns against elsewhere.

¹¹E.g., Matt 5:29-30, 17:4, 26:39; Rom 8:9; note particularly 1 Cor 15:12-19, where of seven occurrences of this construction, only one is identified as such.

¹²Cf. his treatment of John 10:37-38; on v 37, "Condition of first class, assumed as true"; on v 38, "Condition again of the first class, assumed as true, but with opposite results." Also, on John 18:23, "Condition of the first class (assumed to be true). . . . Jesus had not spoken evilly toward Annas. . . . For the sake of argument, Jesus puts it as if he did speak evilly. Then prove it, that is all" (Vol. 5, pp. 190, 289).

¹³Ibid., 1. 213.

¹⁴Ibid., 3. 69.

¹⁵Ibid., 4. 186.

¹⁶A. T. Robertson, *Paul and the Intellectuals* (Nashville: Sunday School Board, 1928) 143.

PROPOSED EXPLANATIONS: IMPLIES TRUTH OR FACTUALITY

These last examples from Robertson illustrate well the manner in which this question is dealt with by some more careful writers today.¹⁷ They understand the obvious fact that first class does not mean "true to fact" condition, but they seek to keep *part* of that misconception by holding that it *indicates, implies, it is more strongly in favor of* the particular supposition so stated. But, to be consistent, if the $\epsilon\iota$ + indicative style of condition points out probability in *any* instance, it must in *every* instance, else such a conclusion is *not* an implication of the construction, but of some other element, such as context.

CORRECT EXPLANATION: LOGICAL CONNECTION

What then does this examination of the first class conditions indicate as the correct significance of this construction?

It seems better to drop entirely such references to reality (or actuality, or assumption, or implication of reality) and return to a "working" rather than "theoretical" definition of the first class condition. The classical grammarians along with the older NT scholars had the right idea. This form of the conditional sentence was called the "Simple Condition." The essence of this approach may be seen from a few quotations.¹⁸

When the protasis simply states a particular supposition, implying nothing as to the fulfillment of the condition, it has the indicative with $\epsilon\iota$.¹⁹

¹⁷Cf. Nigel Turner, *Grammatical Insights Into the New Testament* (Edinburgh: T. & T. Clark, 1965) 52. Discussing the *mixed* condition in Luke 17:5, he says, "A grammarian would complain that the present indicative in the protasis in place of the correct imperfect had changed the clause from an *unreal* to a *real* condition. It means that the supposition introduced by 'if' is no longer a vague one but is a real situation. It means that Jesus was not saying, '*If* you had faith' (implying that they had not), but '*If* you *have* faith' (leaving the matter open, but implying that they have)." He explains the ungrammatical words as "a subtle politeness." But note what his last statement indicates regarding his attitude toward the significance of a first class condition: "leaving the matter open, but implying that they have."

¹⁸Beside these representative quotes, others taking this basic approach are: H. P. V. Nunn, *A Short Syntax of New Testament Greek* (Cambridge: Cambridge University, 1951) 117. James Hope Moulton, *An Introduction to the Study of New Testament Greek* (New York: MacMillan, 1955) 135.

¹⁹W. W. Goodwin, *Greek Grammar*, rev. C. B. Gulick (Boston: Ginn, 1930) 294.

Simple present and past conditional sentences are sometimes called 'neutral,' because nothing is implied with regard to the truth of either condition or conclusion.²⁰

This form merely sets forth the nexus between the conclusion and the condition; it sets forth the conclusion as real, if the condition is real—but implies nothing as to the latter.²¹

The protasis simply states a supposition which refers to a particular case in the present or past, implying nothing as to its fulfillment. . . . Conditional clauses of the first class are frequently used when the condition is fulfilled, and the use of the hypothetical form suggests no doubt of the fact. This fact of fulfillment lies, however, not in the conditional sentence, but in the context.²²

If a more descriptive title for this class of construction than "Simple Condition" is desirable, "The Condition of Logical Connection" may be useful. This form of conditional sentence affirms a logical connection between the condition proposed in the protasis and the conclusion declared in the apodosis. Sometimes this connection is that of cause and effect, but not always. "If there is a natural body there is also a spiritual one" (1 Cor 15:32) does not mean that the natural body causes or produces the spiritual one. It affirms a logical connection, a concurrence of the two; they "go together." If the protasis is true, it is logical that the apodosis is true.

In summary, what does a first class conditional sentence in NT Greek mean? It means precisely the same as the simple condition in English, "If this . . . then that. . . ." It implies absolutely nothing as to "relation to reality." It is saying that the result (the apodosis) is as sure as the condition (the protasis). It is a forceful device of language which leaves the judgment and convictions of the hearer with regard to the truthfulness of the supposition to prove or disprove and to enforce the truth of the conclusion. These statements can be made of every one of the 300 NT examples and are equally true of every one of them. It is the verdict of a usage study of this grammatical construction.

²⁰H. W. Smyth, *A Greek Grammar* (New York: American Book Co., 1916) 341. The statement quoted follows a statement almost identical to that made by Goodwin.

²¹Adolph Kaegi, *A Short Grammar of Classical Greek* (St. Louis: B. Herder, 1914) 144.

²²Ernest De Witt Burton, *Syntax of Moods and Tenses in New Testament Greek* (Chicago: University of Chicago, 1897) 102.

APPENDIX

CORPUS OF FIRST CLASS CONDITIONS IN THE NT

<i>Reference</i>	<i>Text</i>	<i>Category</i>
1. Matt 4:3	Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. If you are God's son, tell these stones to become bread.	I.
2. Matt 4:6	Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω. If you are God's son, cast yourself down.	I.
3. Matt 5:29	εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ. If your right eye offends you, pull it out and throw it away.	III.4
4. Matt 5:30	εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοπον αὐτήν καὶ βάλε ἀπὸ σοῦ. If your right hand offends you, cut it off and throw it away.	III.4
5. Matt 6:23	εἰ . . . τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον. If the light in you is darkness, how great [is] that darkness!	III.3
6. Matt 6:30	εἰ . . . τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὐριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς ὀλιγόπιστοι; If God so clothes the grass . . . will he not much rather [clothe] you?	I.
7. Matt 7:11	εἰ . . . ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν. If you being evil know how to give good gifts to your children, much more will your heavenly father give good things to those who ask him.	I.
8. Matt 8:31	Εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων. If you cast us out, send us into the herd of swine.	III.1
9. Matt 10:25	εἰ τὸν οἰκοδεσπότην βεελζεβούλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ. If they have called the house-master Beelzeboul, much more [will they do it to] his household servants.	I.

10. Matt 11:14 καὶ εἰ θέλετε δεῖξασθαι, αὐτός ἐστιν Ἡλίας ὁ III.4
μέλλων ἔρχεσθαι.
If you are willing to accept [it, or him], he
himself is Elijah who is going to come.
11. Matt 12:26 εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν II.
ἐμερίσθη·
If Satan casts out Satan, he has become divided
against himself.
12. Matt 12:27 εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, II.¹
οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;
If I by Beelzeboul cast out the demons, by whom
do your sons cast them out?
13. Matt 12:28 εἰ . . . ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ I.¹
δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία
τοῦ θεοῦ.
If I by God's Spirit cast out the demons, then
God's kingdom has come upon you.
14. Matt 14:28 Κύριε, εἰ σὺ εἶ, κέλευσόν με ἔλθειν πρὸς σὲ III.5
ἐπὶ τὰ ὕδατα·
Lord, if it is you, command me to come to you
on the water.
15. Matt 16:24 Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω III.4
ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ
ἀκολουθεῖτω μοι.
If anyone wants to come after me, let him deny
himself and lift up his cross and keep following
me.
16. Matt 17:4 εἰ θέλεις, ποιήσω ὧδε τρεῖς σκηνάς, σοὶ μίαν III.4
καὶ Μωϋσεὶ μίαν καὶ Ἡλίᾳ μίαν.
If you wish, I will make here three booths, one
for you . . .
17. Matt 18:8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, III.4
ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ·
If your hand or foot offends you, cut it off and
throw it away.
18. Matt 18:9 εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν III.4
καὶ βάλε ἀπὸ σοῦ·
If your eye offends you, pull it out and throw
it away.
19. Matt 18:28 Ἀπόδος εἴ τι ὀφείλεις. I.
Pay [it] back, if you owe anything.

¹ Cf. vv 27, 28; pair of opposites.

20. Matt 19:10 Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι. III.5
If the case of a man with his wife is so, it is not advantageous to marry.
21. Matt 19:17 εἰ . . . θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολάς. III.4
If you want to enter into life, keep the commandments.
22. Matt 19:21 Εἰ θέλεις τέλειος εἶναι, ὑπάγε πώλησόν σου τὰ ὑπάρχοντα καὶ δός τοῖς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ μοι. III.4
If you want to be perfect, go sell . . . give . . . and keep following me.
23. Matt 22:45 εἰ . . . Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστιν; I.
If David calls him Lord, how is he his Son?
24. Matt 26:33 Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. III.4
If all shall be offended in you, I shall never be offended.
25. Matt 26:39 Πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο. III.2²
My Father, if it is possible, let this cup pass away from me.
26. Matt 26:42 Πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν . . . γενηθήτω τὸ θέλημά σου. III.2²
My Father, if it is not possible that this pass . . . let your will come to pass.
27. Matt 27:40 σῶσον σεαυτὸν, εἰ υἱὸς εἶ τοῦ θεοῦ, [καὶ] κατάβηθι ἀπὸ τοῦ σταυροῦ. II.
Save yourself, if you are God's son, and come down from the cross.
28. Matt 27:43 ῥυσάσθω νῦν εἰ θέλει αὐτόν. II.
Let him deliver him now, if he wants him.
29. Mark 3:26 εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ ἐμερίσθη, οὐ δύναται στήναι ἀλλὰ τέλος ἔχει. II.
If Satan has risen up against himself and has become divided, he cannot stand, but has an end.
30. Mark 4:23 εἰ τις ἔχει ὦτα ἀκούειν ἀκούετω. III.3
If anyone has ears to hear, let him hear.

² Cf. vv 39, 42; pair of alternative possibilities.

31. Mark 8:12 εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. II.³
[May something terrible happen to me] if a sign shall be given to this generation.
32. Mark 8:34 Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω III.4
ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι.
If anyone wants to come after me, let him deny himself and lift up his cross and keep following me.
33. Mark 9:22 εἴ τι δύνη, βοήθησον ἡμῖν σπλαγχνισθεὶς III.5
ἐφ' ἡμᾶς.
If you can [do] anything, show mercy and help us.
34. Mark 9:23 Τὸ Εἰ δύνη — πάντα δυνατὰ τῷ πιστεύοντι. —⁴
[Watch that expression] "If you can"—all things are possible to the one who trusts.
35. Mark 9:35 Εἴ τις θέλει πρῶτος εἶναι ἔσται πάντων ἔσχατος III.4
καὶ πάντων διάκονος.
If anyone wants to be first he shall be last of all and servant of all.
36. Mark 9:42 καλὸν ἔστιν αὐτῷ μᾶλλον εἰ περίκειται μύλος II.
ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν.
It is better for him if a millstone is placed around his neck and he has been cast into the sea.
37. Mark 11:22, 23 Εἰ ἔχετε πίστιν θεοῦ, ἀμὴν λέγω ὑμῖν ὅτι ὃς ἂν III.3
εἴπῃ τῷ ὄρει τούτῳ, . . . καὶ μὴ διακριθῇ . . . ἀλλὰ πιστεύῃ . . . ἔσται αὐτῷ.
If you have faith in God, I tell you that whoever says to this mountain . . . and does not doubt . . . but believes . . . , it shall be his.
38. Mark 11:25 ἀφίετε εἴ τι ἔχετε κατὰ τινος, . . . III.3
Forgive, if you have anything against anyone.
39. Mark 13:22 πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, τοὺς ἐκλεκτούς. II.⁵
In order to lead astray, if [it is] possible, the elect ones.
40. Mark 14:29 Εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. III.2
Even if all shall be offended, yet [will] not I.

³ An elliptical Semitic idiom expressing an oath. Cf. Heb. 3:11, 4:3, 5.

⁴ Not a conditional sentence, but a reference or quote of part of the preceding sentence. No separate classification given.

⁵ Not a complete conditional sentence, but an idiomatic parenthetical insertion into a purpose clause.

41. Mark 14:35 καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστιν παρέλθῃ III.⁶
ἀπ' αὐτοῦ ἡ ὥρα,
He kept praying that, if it is possible, the hour
might pass away from him.
42. Luke 4:3 Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα I.
γένηται ἄρτος.
If you are God's son, tell this stone to become
bread.
43. Luke 4:9 Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν I.
κάτω·
If you are God's son, throw yourself down from
here.
44. Luke 6:32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν III.4
χάρις ἐστίν;
And if you love those who love you, what sort of
credit is it to you?
45. Luke 9:23 Εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω III.4
ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ'
ἡμέραν, καὶ ἀκολουθεῖτω μοι.
If anyone wants to come after me, let him deny
himself . . . lift up . . . and keep following me.
46. Luke 11:8 εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι I.
φίλον αὐτοῦ, διὰ γε τὴν ἀναίδειαν αὐτοῦ
ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει.
Even if he will not arise and give to him because
he is his friend, yet because of his shamelessness
he will arise and give to him as much as he has
need of.
47. Luke 11:13 εἰ . . . ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα I.
ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον
ὁ πατήρ [ὁ] ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον
τοῖς αἰτοῦσιν αὐτόν.
If you being evil know how to give good gifts to
your children, much more your heavenly Father
will give the Holy Spirit to those who ask him.
48. Luke 11:18 εἰ . . . ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθῃ, πῶς II.
σταθῇσεται ἡ βασιλεία αὐτοῦ;
If Satan has been divided against himself, how
shall his kingdom stand?
49. Luke 11:19 εἰ . . . ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, II.⁷
οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;
If I by Beelzeboul cast out the demons, by whom
do your sons cast them out?

⁶ Not a complete conditional sentence, but an idiomatic parenthetical insertion into a purpose clause.

⁷ Cf. vv 19, 20; pair of opposites.

50. Luke 11:20 εἰ . . . ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια, I.⁷
 ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.
 If I by the finger of God cast out demons, then
 God's kingdom has come upon you.
51. Luke 11:36 εἰ . . . τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον III.3
 μέρος τι σκοτεινόν, ἔσται φωτεινόν ὅλον ὡς
 ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζει σε.
 If your whole body is bright . . . it shall be
 wholly bright, as when . . .
52. Luke 12:26 εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν I.
 λοιπῶν μεριμνᾶτε;
 If you are not able [to do] the littlest thing, why
 are you anxious about the rest?
53. Luke 12:28 εἰ δὲ ἐν ἁγρῷ τὸν χόρτον ὄντα σήμερον καὶ I.
 αὐριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως
 ἀμφιάζει, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι.
 If God clothes the grass . . . much more [will he
 clothe] you.
54. Luke 14:26 Εἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα III.4
 ἑαυτοῦ καὶ . . . οὐ δύναται εἶναι μου μαθητής.
 If anyone comes to me and does not hate his
 own father and . . . he cannot be my disciple.
55. Luke 16:11 εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ, πιστοὶ οὐκ ἐγένεσθε, III.4
 τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;
 If you have not become faithful in the
 unrighteous mammon, who will entrust to you
 the true [wealth]?
56. Luke 16:12 εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ III.4
 ὑμέτερον τίς δώσει ὑμῖν;
 If you have not become faithful in that which
 belongs to another, who will give to you that
 which is your own?
57. Luke 16:31 Εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, III.4
 οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται.
 If they do not hear Moses and the prophets, they
 will not even be persuaded if someone should
 rise from the dead.
58. Luke 17:2 λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περικείται περὶ II.
 τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν
 θάλασσαν
 It is better for him if a millstone is put around
 his neck and he has been cast into the sea.

⁷ Cf. vv 19, 20; pair of opposites.

59. Luke 17:6 Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ [ταύτῃ], Ἐκριζώθητι καὶ φυτεύθῃ ἐν τῇ θαλάσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν. III.4⁸
If you have faith like a mustard-seed, you would be saying to this tree . . . and it would be hearkening to you.
60. Luke 18:4,5 Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι, διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν, I.
Even if I do not fear God . . . yet because . . . I will give this widow justice.
61. Luke 19:8 εἴ τινός τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν. I.
If I have cheated anyone out of anything, I am paying it back four-fold.
62. Luke 22:42 Πάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμου . . . III.2
Father, if you are willing take away this cup from me.
63. Luke 22:67 Εἰ σὺ εἶ ὁ Χριστός, εἰπὸν ἡμῖν. II.
If you are the Messiah, tell us.
64. Luke 23:31 εἰ ἐν τῷ ὕγρῳ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξυρῷ τί γένηται; I.
If they are doing these things in the green tree, what may happen in the dry [tree]
65. Luke 23:35 Ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ Χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός. II.
"He saved others, let him save himself, if this is God's Messiah."
66. Luke 23:37 Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν. II.
If you are the king of the Jews, save yourself.
67. John 1:25 Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ Χριστὸς III.5
Why then do you baptize if you are not the Messiah . . . ?
68. John 3:12 εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἂν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύσετε; I.
If I told you earthly things and you do not believe, how will you believe . . . ?

⁸ A mixed condition; the protasis is first class by form, the apodosis is second class.

69. John 5:47 εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, I.
 πῶς τοῖς ἑμοῖς ῥήμασιν πιστεύσετε;
 If you do not believe that one's writings, how
 will you believe my words?
70. John 7:4 εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ III.5
 κόσμῳ.
 If you are doing these things, show yourself to
 the world.
71. John 7:23 εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ I.
 . . . ἑμοὶ χολᾷτε ὅτι ὅλον ἄνθρωπον ὑγιῇ
 ἐποίησα ἐν σαββάτῳ;
 If a man gets circumcision on the Sabbath . . .
 are you angry with me because I have made the
 whole man well on the Sabbath?
72. John 8:39 Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ II.⁹
 Ἀβραάμ ἐποιεῖτε;
 If you are Abraham's children, you would be
 doing Abraham's works.
73. John 8:46 εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ I.
 πιστεύετε μοι;
 If I speak the truth, why do you not believe me?
74. John 10:24 εἰ σὺ εἶ ὁ Χριστός, εἰπὲ ἡμῖν παρρησίᾳ. III.5
 If you are the Messiah, tell us boldly.
75. John 10:35, 36 εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ I.
 θεοῦ ἐγένετο, . . . ὃν ὁ πατὴρ ἡγίασεν καὶ
 ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι
 Βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ εἰμι;
 If he called them "gods" to whom God's
 word came . . . do you say "you blaspheme"
 to me whom the Father set apart and sent into
 the world, because I said, "I am God's
 son"?
76. John 10:37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ II.¹⁰
 πιστεύετε μοι.
 If I do not do the works of my father, do not
 believe me.
77. John 10:38 εἰ δὲ ποιῶ, κἂν ἑμοὶ μὴ πιστεύητε, τοῖς ἔργοις I.¹⁰
 πιστεύετε,
 But if I do [do the works of my father], . . .
 believe my works.

⁹ A mixed condition; the protasis is first class by form, the apodosis is second class.

¹⁰ Cf. vv 37, 38; pair of opposites.

78. John 11:12 Κύριε, εἰ κεκοίμηται σωθήσεται. I.
Lord, if he is asleep he will be safe.
79. John 13:14 εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας· I.
If I . . . have washed your feet, you also ought to keep washing one another's feet.
80. John 13:17 εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῇτε αὐτά. III.3
If you know these things, you are blessed . . .
81. John 13:32 εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ καὶ ὁ θεὸς δοξάσει αὐτὸν I.
If God has been glorified in him, God also will glorify him.
82. John 14:7 εἰ ἐγνώκατέ με, καὶ τὸν πατέρα μου γνώσεσθε· I.
If you know me, you will also know my father.
83. John 14:11 εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε. III.5
If not [if you do not believe me for these reasons], believe me on account of the works themselves.
84. John 15:18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. I.
If the world hates you, you know that it has hated me first.
85. John 15:20 εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· I.¹¹
If they persecuted me, they will persecute you too.
86. John 15:20 εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. II.¹¹
If they have kept my word, they will keep yours too.
87. John 18:8 εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν· I.
If you are seeking me, permit these to depart.
88. John 18:23 Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· II.¹²
If I have spoken in an evil way, testify of the evil.
89. John 18:23 εἰ δὲ καλῶς, τί με δέρεις; I.¹²
But if [I have spoken] in a good way, why do you beat me?

¹¹ Cf. rest of verse; pair of opposites.¹² Cf. rest of verse; pair of opposites.

90. John 20:15 Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν κάγω αὐτόν ἄρῶ. III.5
Sir, if you have carried him away, tell me where you have put him, and I will take him away.
91. Acts 4:9,10 εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, . . . I.
γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ ὅτι . . .
If we are being judged concerning a kindness to a sick man . . . let it be known to you all . . .
92. Acts 5:39 εἰ δὲ ἐκ θεοῦ ἐστίν, οὐ δυνήσεσθε καταλῦσαι αὐτούς III.5
But if it is of God, you will not be able to stop them.
93. Acts 11:17 εἰ οὖν τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν . . . ἐγὼ τίς ἤμην δυνατός κωλύσαι τὸν θεόν; I.¹³
If God has given to them an equal gift as also to us . . . who was I [to be] able to hinder God?
94. Acts 16:15 Εἰ κεκρίκατέ με πιστὴν τῷ κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου μένετε. . . I.
If you have judged me to be faithful to the Lord, come into my house and stay.
95. Acts 18:15 εἰ δὲ ζητήματά ἐστίν περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί. I.
If there are questions about . . . a law of yours, you shall see [to them] yourselves.
96. Acts 19:38 εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται ἔχουσι πρὸς τίνα λόγον, ἀγοραῖοι ἄγονται καὶ ἀνθύπατοί εἰσιν· ἐγκαλείτωσαν ἀλλήλοις. III.5¹⁴
If Demetrius and . . . have a complaint against someone, courts are being held and there are officials; let them bring charges against one another.
97. Acts 19:39 εἰ δέ τι περαιτέρω ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. III.5¹⁴
But if you are looking for something more, it shall be settled in the lawful assembly.
98. Acts 23:9 εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος—. III.5
But if a spirit or an angel has spoken to him—.

¹³ In form this resembles a second class condition (past tense of indicative), but it is a rhetorical question which accounts for the past tense (potential imperfect) in the apodosis, and it is not contrary to fact.

¹⁴ Cf. vv 38, 39; pair of alternative possibilities.

99. Acts 25:5 εἰ τί ἐστιν ἐν τῷ ἀνδρὶ ἄτοπον III.5
κατηγορεῖτωσαν αὐτοῦ.
If there is anything a-miss about the man, let
them bring accusation against him.
100. Acts 25:11 εἰ μὲν οὖν ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, II.¹⁵
οὐ παραιτοῦμαι τὸ ἀποθανεῖν.
If I am wrong and have done anything worthy of
death, I do not refuse to die.
101. Acts 25:11 εἰ δὲ οὐδέν ἐστιν ὧν οὗτοι κατηγοροῦσίν μου, I.¹⁵
οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι.
But if there is nothing of which these accuse me,
no one can give me over to them.
102. Acts 26:8 τί ἄπιστον κρίνεται παρ' ὑμῖν εἰ ὁ θεὸς I.
νεκροὺς ἐγείρει;
Why is it considered by you an unbelievable
thing if God raises the dead?
103. Rom 2:17-21 Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζη καὶ ἐπαναπαύη I.
. . . καὶ καυχᾶσαι . . . καὶ γινώσκεις . . . καὶ
δοκιμάζεις . . . πέποιθάς τε . . . — ὁ οὖν διδάσκων
ἕτερον σεαυτὸν οὐ διδάσκεις; . . .
If you are named a Jew . . . —, you who teach
another, do you not teach yourself?
104. Rom 3:3 τί γὰρ εἰ ἠπίστησάν τινες; . . . I.
What [shall we conclude] if some did not believe?
105. Rom 3:5 εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην I.
συνίστησιν, τί ἐροῦμεν; . . .
If our unrighteousness recommends God's
righteousness, what shall we say?
106. Rom 3:7 εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι I.
ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κάγῳ
ὡς ἁμαρτωλὸς κρίνομαι;
If God's truth has abounded by my lie unto his
glory, why am I still judged as a sinner?
107. Rom 3:29,30 ναὶ καὶ ἐθνῶν, εἴπερ εἰς ὁ θεός, . . . I.
Yes, [he is God] also of the gentiles, if indeed
God is one.
108. Rom 4:2 εἰ γὰρ Ἀβραάμ ἐξ ἔργων ἐδικαιώθη, ἔχει II.
καύχημα.
If Abraham was justified from works, he has a
ground for boasting.

¹⁵ Cf. rest of verse; pair of opposites.

109. Rom 4:14 εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις καὶ κατήργηται ἡ ἐπαγγελία· I.
If those who are of the law [are] heirs, faith has become empty and the promise has become inoperative.
110. Rom 5:10 εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ· I.
If while . . . we were reconciled . . . much more now . . . we shall be saved . . .
111. Rom 5:15 εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν. I.
If by . . . the many died, much more has the grace of God . . . abounded . . .
112. Rom 5:17 εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἐνός, πολλῶ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύουσιν διὰ τοῦ ἐνός Ἰησοῦ Χριστοῦ. I.
If by . . . death reigned . . . much more those . . . shall reign . . .
113. Rom 6:5 εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα· I.
If we have become fellow-sharers in . . . his death, certainly also we shall be [fellow-sharers in] his resurrection.
114. Rom 6:8 εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ· I.
If we died with Christ, . . . we shall also live with him.
115. Rom 7:16 εἰ δὲ ὁ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός· I.
If I do what I do not want [to do], I am agreeing with the law that it is good.
116. Rom 7:20 εἰ δὲ ὁ οὐ θέλω ἐγὼ τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία· I.
If I do what I do not want [to do], I am no longer doing it but the sin which dwells in me [is doing it].

117. Rom 8:9 ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, III.3¹⁶
εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν.
You are not in flesh but in spirit, if indeed
God's Spirit dwells in you.
118. Rom 8:9 εἰ δὲ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ III.3¹⁶
ἔστιν αὐτοῦ.
If anyone does not have Christ's Spirit, this one
does not belong to him.
119. Rom 8:10 εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ III.3
ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην.
If Christ is in you, the body [is] dead . . . but
the spirit [is] life . . .
120. Rom 8:11 εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ III.3
νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας [τὸν] Χριστὸν
ἐκ νεκρῶν ζωοποιήσκει καὶ τὰ θνητὰ σώματα
ὑμῶν . . .
If the Spirit . . . dwells in you, the One who
raised Christ . . . will make alive your mortal
bodies . . .
121. Rom 8:13 εἰ γὰρ κατὰ σάρκα ζῆτε μέλλετε ἀποθνήσκειν, III.3¹⁷
If you live after the flesh you are going to die.
122. Rom 8:13 εἰ δὲ πνεύματι τὰς πράξεις τοῦ σῶματος III.3¹⁷
θανατοῦτε ζήσεσθε.
But if by the Spirit you keep putting to death the
practices of the body, you shall live.
123. Rom 8:17 εἰ δὲ τέκνα, καὶ κληρονόμοι· I.
If [we are] children, [we are] also heirs.
124. Rom 8:17 συγκληρονόμοι δὲ Χριστοῦ, εἴπερ συμπάσχομεν I.
[We are] fellow-heirs of Christ, if indeed we are
suffering with him.
125. Rom 8:25 εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς I.
ἀπεκδεχόμεθα.
If we hope for that which we do not see, we wait
for it through patience.
126. Rom 8:31 εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; I.
If God [is] for us, who [is] against us?

¹⁶ Cf. rest of verse; pair of alternative possibilities.

¹⁷ Cf. rest of verse; pair of alternative possibilities.

127. Rom 9:22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ ἰ.
 γινώσκειν τὸ δυνατόν αὐτοῦ ἤνεγκεν ἐν πολλῇ
 μακροθυμίᾳ σκευὴ ὀργῆς κατηρτισμένα εἰς
 ἀπώλειαν,
 If God, wishing to . . . endured . . . vessels of
 wrath . . . ,—.
128. Rom 11:6 εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, . . . ἰ.
 If [it is] by grace, [it is] no longer from works.
129. Rom 11:12 εἰ δὲ τὸ παράπτωμα αὐτῶν πλουτοῦ κόσμου καὶ ἰ.
 τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσω μᾶλλον
 τὸ πλήρωμα αὐτῶν.
 If their fall [is] the wealth of the world and their
 failure [is] the wealth of the gentiles, much more
 [will be] their fulness.
130. Rom 11:13, 14 τὴν διακονίαν μου δοξάζω, εἴ πως παραζηλώσω III.4
 μου τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν.
 I magnify my ministry, if perhaps I shall provoke
 . . . and save some.
131. Rom 11:15 εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, ἰ.
 τίς ἢ πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν;
 If their setting aside [is] the world's reconcilia-
 tion, what [shall] their acceptance [be] except
 life . . . ?
132. Rom 11:16 εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα ἰ.
 If the first-fruits [are/were] holy, the batch of
 dough also [will be holy].
133. Rom 11:16 καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. ἰ.
 If the root [is/was] holy, the branches also [will
 be holy].
134. Rom 11:17, 18 Εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἰ.
 ἁγριέλαιος ὢν ἐνεκενρίσθης ἐν αὐτοῖς καὶ
 συγκοινωνὸς τῆς ῥίζης τῆς πιότητος τῆς ἐλαίας
 ἐγένου, μὴ κατακαυχῶ τῶν κλάδων
 If some of the branches have been broken off
 and you . . . have been grafted in . . . do not
 boast against the branches.
135. Rom 11:18 εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάξεις III.4
 ἀλλὰ ἡ ῥίζα σέ.
 But if you boast against [them], you are not
 supporting the root, but the root [is supporting]
 you.
136. Rom 11:21 εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἰ.
 ἐφείσατο, οὐδὲ σοῦ φείσεται.
 If God did not spare . . . neither will he
 spare you.

137. Rom 11:24 εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης I.
ἀγριελαίου καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς
καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν
ἐγκεντρίσθησονται τῇ ἰδίᾳ ἐλαίᾳ.
If you were cut off . . . and were grafted in . . .
much more shall these . . . be grafted into . . .
138. Rom 12:18 εἰ δυνατόν, τὸ ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων III.2
εἰρηνεύοντες·
If possible being at peace with all . . .
139. Rom 13:9 εἴ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ I.
ἀνακεφαλαιοῦται,
If [there is] any other commandment, it is
summed up in this . . .
140. Rom 14:15 εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, III.4
οὐκέτι κατὰ ἀγάπην περιπατεῖς.
If your brother is being grieved because of food,
you are no longer walking according to love.
141. Rom 15:27 εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν I.
τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς
λειτουργῆσαι αὐτοῖς.
If the gentiles have become sharers in their
spiritual things, they ought also to minister to
them in fleshly things.
142. 1 Cor 3:12,13 εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσόν III.4¹⁸
. . . ἐκάστου τὸ ἔργον φανερόν γενήσεται,
If anyone builds on the foundation gold . . .,
each one's work will be manifest.
143. 1 Cor 3:14 εἴ τις τὸ ἔργον μενεῖ ὁ ἐποικοδόμησεν, III.4¹⁸
μισθὸν λήμψεται·
If anyone's work abides . . . he shall receive
reward.
144. 1 Cor 3:15 εἴ τιος τὸ ἔργον κατακαήσεται, ζημιωθήσεται, III.4¹⁸
αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.
If anyone's work shall be burned, he shall suffer
loss, but he himself shall be saved . . .
145. 1 Cor 3:17 εἴ τις τὸν ναὸν τοῦ θεοῦ φθειρεῖ, φθερεῖ τοῦτον III.4¹⁸
ὁ θεός·
If anyone corrupts God's temple, God will
corrupt him.

¹⁸ Cf. vv 14, 15. These four examples represent two pairs of alternative possibilities; the first and fourth ("if anyone builds . . . or destroys . . .") and the second and third a sub-classification of the first ("if anyone builds gold . . . or wood . . .").

146. 1 Cor 3:18 εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι III.4
τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός.
If anyone thinks he is wise . . . let him become
a fool . . .
147. 1 Cor 4:7 εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὥς μὴ λαβὼν; I.
If you have received [what you have], why do
you boast . . . ?
148. 1 Cor 6:2 καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε I.
κριτηρίων ἐλαχίστων;
If the world is being judged by you, are you
unworthy of the lesser courts?
149. 1 Cor 7:9 εἰ δὲ οὐκ ἐγκρατεύονται γαμησάτωσαν, III.4
If they are not controllong themselves, let them
get married.
150. 1 Cor 7:12 εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὕτη III.4¹⁹
συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφίετω αὐτήν.
If any brother has an unbelieving wife and she is
pleased to stay with him, let him not send
her away.
151. 1 Cor 7:13 καὶ γυνὴ εἴ τις ἔχει ἄνδρα ἄπιστον, καὶ οὗτος III.4¹⁹
συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφίετω τὸν
ἄνδρα.
If any wife has an unbelieving husband and he is
pleased to stay with her, let her not send him
away.
152. 1 Cor 7:15 εἰ δὲ ὁ ἄπιστος χωρίζεται, χωρίζεσθω· III.4¹⁹
But if the unbelieving husband departs, let him
depart.
153. 1 Cor 7:21 ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, III.2
μᾶλλον χρῆσαι.
But if you are able to become free, use it rather.
154. 1 Cor 7:36 Εἰ δὲ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ III.4
νομίζει . . . ὃ θέλει ποιεῖτω . . .
If anyone thinks he is acting shamefully towards
his virgin . . . let him do what he wants; he is
not sinning; let them be married.
155. 1 Cor 8:2 εἴ τις δοκεῖ ἐγνωκέναι τι, οὐπω ἔγνω καθὼς III.3²⁰
δεῖ γνῶναι.
If anyone thinks that he knows anything, he has
not yet come to know as he ought to know.

¹⁹ Cf. vv 12, 13, 15; set of three alternative possibilities.

²⁰ Cf. vv 2, 3; pair of alternative possibilities.

156. 1 Cor 8:3 εἰ δέ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται III.3²⁰
ὅπ' αὐτοῦ.
If anyone loves God, he has become known
to him.
157. 1 Cor 8:5,6 καὶ γὰρ εἴπερ εἰσὶν λεγόμενοι θεοὶ . . . ἀλλ' I.
ἡμῖν εἰς θεὸς ὁ πατήρ, . . .
Even if there are those who are called gods . . .
yet for us [there is] one God, the Father . . .
158. 1 Cor 8:13 διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, III.3
οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, . . .
If food offends my brother, I shall never eat
flesh, lest . . .
159. 1 Cor 9:2 εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμι II.
If I am not an apostle to others, yet certainly
I am to you.
160. 1 Cor 9:11 εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, I.²¹
μέγα . . . ;
If we have sowed to you spiritual things, [is it] a
great thing . . . ?
161. 1 Cor 9:11 μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; III.1²¹
[Is it] a great thing, if we shall reap your fleshly
things?
162. 1 Cor 9:12 εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν, οὐ I.
μᾶλλον ἡμεῖς;
If others share authority over you, do not
we more?
163. 1 Cor 9:17 εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω III.4²²
If I do this willingly, I have a reward.
164. 1 Cor 9:17 εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι. III.4²²
But if [I do this] unwillingly, I have been
entrusted with a stewardship.
165. 1 Cor 10:27 εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε III.2
πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε
μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν.
If anyone . . . invites you [to dinner] and you
want to go, eat all that is put before you asking
no questions . . .

²⁰ Cf. vv 2, 3; pair of alternative possibilities.

²¹ Note that this and the next example are two apodoses, both of which relate to the same clause as apodosis.

²² Cf. rest of verse; pair of alternative possibilities.

166. 1 Cor 10:30 εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ III.4
οὐ ἐγὼ εὐχαριστῶ;
If I partake [of the food] with thanks, why am
I spoken evil of . . . ?
167. 1 Cor 11:6 εἰ γὰρ οὐ καταλύπτεται γυνή, καὶ κειράσθω III.4
If a woman does not wear a covering, let her
also have her hair cut off.
168. 1 Cor 11:6 εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, I.
κατακαλυπτέσθω.
If it is shameful for a woman to have her hair
cut off or to have it shaved, let her wear a
covering.
169. 1 Cor 11:16 Εἰ δέ τις δοκεῖ φιλόνηκος εἶναι, ἡμεῖς τοιαύτην III.5
συνήθειαν οὐκ ἔχομεν,
If anyone seems to be argumentative, we do not
have such a custom.
170. 1 Cor 11:34 εἰ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, III.4
If anyone is hungry, let him eat at home.
171. 1 Cor 14:5 μείζων δὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, III.4²³
ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία
οἰκοδομὴν λάβῃ.
The one who prophesies is greater than the one
who speaks in tongues, unless he interprets . . .
172. 1 Cor 14:27 εἴτε γλώσση τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον III.1
τρεις, καὶ ἀνὰ μέρος, καὶ εἰς διερμηνευέτω·
And if anyone speaks in a tongue, [let it be] by
two or at most three . . .
173. 1 Cor 14:35 εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοῦς ἰδίους III.1
ἄνδρας ἐπερωτάτωσαν,
If they wish to learn anything, let them question
their own husbands at home.
174. 1 Cor 14:37 Εἰ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, III.3
ἐπιγινωσκέτω ὃ γράφω ὑμῖν ὅτι κυρίου ἐστὶν
ἐντολή·
If anyone thinks that he is a prophet or is
spiritual, let him recognize that . . .
175. 1 Cor 14:38 εἰ δέ τις ἀγνοεῖ, ἀγνοεῖται. III.3
If anyone does not acknowledge [this], he is not
acknowledged.

²³ This is not strictly a first class condition; note the idiomatic ἐκτὸς εἰ μὴ and the subjunctive verb.

176. 1 Cor 15:2 δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην III.4
 ὑμῖν εἰ κατέχετε,
 Through which [gospel] you also are being saved
 . . . if you hold fast . . .
177. 1 Cor 15:12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν I.
 ἐγήγερται, πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι
 ἀνάστασις νεκρῶν οὐκ ἔστιν;
 If Christ is preached that he has been raised
 from the dead, how do some among you say
 that . . . ?
178. 1 Cor 15:13 εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ II.
 Χριστὸς ἐγήγερται.
 If there is no resurrection of the dead, not even
 Christ has been raised.
179. 1 Cor 15:14 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα καὶ τὸ II.
 κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν,
 If Christ has not been raised, then our preaching
 [is] empty . . .
180. 1 Cor 15:15 ὃν οὐκ ἤγειρεν εἶπερ ἄρα νεκροὶ οὐκ ἐγείρονται. II.
 Christ, whom he did not raise if in fact the dead
 do not rise.
181. 1 Cor 15:16 εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς II.
 ἐγήγερται.
 If the dead do not rise, not even Christ has been
 raised.
182. 1 Cor 15:17 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαῖα ἡ πίστις II.
 ὑμῶν, ἔτι ἔστέ ἐν ταῖς ἁμαρτίαις ὑμῶν.
 If Christ has not been raised, your faith [is]
 worthless . . .
183. 1 Cor 15:19 εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἡλπικότες ἐσμέν II.
 μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.
 If in this life we have only hoped in Christ, we
 are most pitiable of all men.
184. 1 Cor 15:29 εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ II.
 βαπτίζονται ὑπὲρ αὐτῶν;
 If the dead do not actually rise, why are they
 being baptized for them?
185. 1 Cor 15:32 εἰ κατὰ ἄνθρωπον ἐθριομάχησα ἐν Ἐφέσῳ, τί I.
 μοι τὸ ὄφελος;
 If . . . I fought with wild beasts in Ephesus, what
 [is] the benefit to me?
186. 1 Cor 15:32 εἰ νεκροὶ οὐκ ἐγείρονται, Φάγωμεν καὶ πίωμεν, II.
 αὖριον γὰρ ἀποθνήσκομεν.
 If the dead do not rise, let us eat . . . drink . . .

187. 1 Cor 15:44 εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν. I.
If there is a physical body, there is also a spiritual one.
188. 1 Cor 16:22 εἴ τις οὐ φιλεῖ τὸν κύριον, ᾗτω ἀνάθεμα. III.3
If anyone does not love the Lord, let him be anathema.
189. 2 Cor 1:6 εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως III.2²⁴
καὶ σωτηρίας.
Whether [if] we are experiencing trouble, [it is] for your encouragement . . .
190. 2 Cor 1:6 εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν III.2²⁴
παρακλήσεως . . .
Whether [if] we are being encouraged, [it is] for your encouragement . . .
191. 2 Cor 2:2 εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ὁ εὐφραίνων με III.1
εἰ μὴ ὁ λυπούμενος ἐξ ἑμοῦ;
If I grieve you, who then [is] the one who makes me glad . . .?
192. 2 Cor 2:5 Εἰ δέ τις λελύπηκεν, οὐκ ἔμε λελύπηκεν, I.
If any has caused grief, he has not caused me grief . . .
193. 2 Cor 2:10 καὶ γὰρ ἐγὼ ὁ κεχάρισμαι, εἴ τι κεχάρισμαι, I.
δι' ὑμᾶς ἐν προσώπῳ Χριστοῦ,
If I have forgiven anything, [I have done it] for your sake . . .
194. 2 Cor 3:7,8 Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν I.
ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ, . . . πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ;
If the ministry of death . . . came about in glory . . . how much more shall the ministry of the Spirit be in glory?
195. 2 Cor 3:9 εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, I.
πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης δόξῃ.
If the ministry of condemnation [was] glory, much more does the ministry of righteousness abound in glory.

²⁴ Cf. rest of verse; pair of alternative possibilities.

196. 2 Cor 3:11 εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῶ I.
μᾶλλον τὸ μένον ἐν δόξῃ.
If that which is being put out of use [came]
through glory, much more that which is abiding
[shall be] in glory.
197. 2 Cor 4:3 εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον I.
ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἔστιν
κεκαλυμμένον,
If our gospel is hidden, it is hidden in those
who are perishing.
198. 2 Cor 4:16 εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' I.
ὁ ἔσω ἡμῶν ἀνακαινοῦται ἡμέρᾳ καὶ ἡμέρᾳ.
If our outer man is decaying, yet our inner
[man] is being renewed . . .
199. 2 Cor 5:2,3 καὶ γὰρ ἐν τούτῳ στενάζομεν . . . ἐπενδύσασθαι I.
ἐπιποθοῦντες, εἴ γε καὶ ἐνδυσάμενοι οὐ γυμνοὶ
εὕρεθυσόμεθα.
In this we groan, longing to put on . . . if indeed
when we have put it on we shall not be found
naked.
200. 2 Cor 5:16 εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ I.
νῦν οὐκέτι γινώσκομεν.
Even if we have known Christ after the flesh, yet
now no longer do we know him.
201. 2 Cor 5:17 εἴ τις ἐν Χριστῷ, καινὴ κτίσις· III.3
If anyone [is] is Christ, [he is] a new creation.
202. 2 Cor 7:8 εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ I.
μεταμέλομαι· εἰ καὶ μετεμελόμην . . . νῦν
χαίρω, . . .
Even if I grieved you in the letter, I am not sorry.
203. 2 Cor 7:8,9 εἰ καὶ μετεμελόμην . . . νῦν χαίρω, . . . I.
Even if I was sorry . . . I now rejoice . . .
204. 2 Cor 7:8 (βλέπω ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὥραν I.
ἐλύπησεν ὑμᾶς),
(I see that that letter did grieve you, even if [it
was] for an hour)
205. 2 Cor 7:12 εἰ καὶ ἔγραψα ὑμῖν, οὐχ ἕνεκεν . . . ἀλλ' . . . I.
Even if I wrote to you, [it was] not for the
sake of . . ., but. . .
206. 2 Cor 7:14 εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι οὐ I.
κατησχύνθην,
If I have boasted any to him about you, I was
not put to shame.

207. 2 Cor 8:12 εἰ γὰρ ἡ προθυμία πρόκειται, καθὼ ἐὰν ἔχη III.3
 εὐπρόσδεκτος, οὐ καθὼ οὐκ ἔχει.
 If the readiness is present, [one is] accepted
 according to . . .
208. 2 Cor 10:7 εἰ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι, τοῦτο III.3
 λογιζέσθω πάλιν ἐφ' ἑαυτοῦ ὅτι καθὼς αὐτὸς
 Χριστοῦ οὕτως καὶ ἡμεῖς.
 If anyone is convinced that he himself belongs to
 Christ, let him reckon . . . that just as he [is] of
 Christ so also [are] we.
209. 2 Cor 11:4 εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει III.2
 δὴν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε
 δὲ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον δὲ οὐκ
 ἐδέξασθε, καλῶς ἀνέχεσθε.
 If the one who comes preaches another Jesus . . .
 or you receive another spirit . . . or another
 gospel . . . you put up with it well.
210. 2 Cor 11:6 εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει, III.4
 Even if [I am] a non-expert in speech, yet [I am]
 not [such] in knowledge.
211. 2 Cor 11:15 οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ I.
 μετασχηματίζονται ὡς διάκονοι δικαιοσύνης,
 [It is] no great thing if his servants also trans-
 form themselves as servants of righteousness . . .
212. 2 Cor 11:20 ἀνέχεσθε γὰρ εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις III.2
 κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ
 τις εἰς πρόσωπον ὑμᾶς δέρει.
 You put up with it if someone . . . devours you
 . . . takes advantage . . . lifts himself up . . . slaps
 you in the face.
213. 2 Cor 11:30 Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου III.2
 καυχήσομαι.
 If it is necessary to boast I will boast of the things
 which pertain to my weakness.
214. 2 Cor 12:11 οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστόλων, I.
 εἰ καὶ οὐδὲν εἰμι.
 I have fallen short not at all of the super-
 apostles, although (even if) I am nothing.
215. 2 Cor 12:15 εἰ περισσοτέρως ὑμᾶς ἀγαπῶ, ἥσσον ἀγαπῶμαι; I.
 If I love you very much, am I loved the less?
216. Gal 1:9 εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, III.2
 ἀνάθεμα ἔστω.
 If anyone preaches as gospel to you [something]
 beyond what you received, let him be anathema.

217. Gal 2:14 Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐχὶ Ἰουδαϊκῶς ζῇς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν; III.4
If you being a Jew live like gentiles and not like Jews, how do you compel the gentiles to live as Jews?
218. Gal 2:17 εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἄρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο. III.4
If while we seek to be justified in Christ we ourselves were discovered [to be] sinners, [is] Christ a minister of sin?
219. Gal 2:18 εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συνιστάνω. III.4
If I build again the things I had torn down, I constitute myself a transgressor.
220. Gal 2:21 εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν. II.
If righteousness [is] through law, then Christ died for nothing.
221. Gal 3:4 τοσαῦτα ἐπάθετε εἰκῇ; εἴ γε καὶ εἰκῇ. III.3
Did you suffer so many things in vain? If indeed [it was] in vain.
222. Gal 3:18 εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας. II.
If the inheritance [is] from law, [it is] no longer from promise.
223. Gal 3:29 εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι. III.3
If you [belong] to Christ, then you are Abraham's seed . . .
224. Gal 4:7 εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ. I.
If [you are] a son, [you are] also an heir through God.
225. Gal 5:11 ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; II.
If I am still preaching circumcision, why am I still being persecuted?
226. Gal 5:15 εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ' ἀλλήλων ἀναλωθῆτε. III.4
If you bite and devour one another, watch out that you are not consumed by one another.
227. Gal 5:18 εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστέ ὑπὸ νόμον. III.3
If you are being led by the Spirit, you are not under law.

228. Gal 5:25 εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν. III.4
If we are living by the Spirit, let us also walk by the Spirit.
229. Gal 6:3 εἰ γὰρ δοκεῖ τις εἶναι τι μηδὲν ὧν, φρεναπατᾷ III.5
ἑαυτόν·
If anyone thinks that he is something when he is nothing, he is deceiving himself.
230. Eph 3:2 εἰ γε ἡκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ I.
θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς,
[I say this] if indeed you have heard of the administration . . . given to me . . .
231. Eph 4:20-21 ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν, εἰ γε I.
αὐτὸν ἡκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε,
You did not learn Christ in this manner, if indeed you have heard him and have been instructed in him.
232. Eph 4:29 ἀλλὰ εἰ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, I.
But if [there is] anything good for edifying . . .
[let it be named . . .].
233. Phil 1:22 εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου· III.2
If [it is] to live in the flesh, this [will mean] a fruit of labor for me.
234. Phil 2:1,2 Εἰ τις οὖν παράκλησις ἐν Χριστῷ, εἰ τι I.
παραμύθιον ἀγάπης, εἰ τις κοινωνία πνεύματος,
εἰ τις σπλάγχνα καὶ οἰκτιρμοί, πληρώσατέ μου τὴν χαρὰν
If [there is] any comfort . . . if any consolation . . . if any sharing . . . if any compassion . . . fulfill my joy . . .
235. Phil 2:17 ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ III.2
λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν·
Even if I am being poured out as a drink offering on the sacrifice and service of your faith, I rejoice . . .
236. Phil 3:4 εἰ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ I.
μᾶλλον·
If anyone else thinks it well to have confidence in flesh, I (can do so) more.

237. Phil 3:8-11 ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι III.3²⁵
 . . . εἰ πως καταστήσω εἰς τὴν ἐξανάστασιν
 τὴν ἐκ νεκρῶν.
 I consider all things to be loss . . . if perhaps
 I may arrive unto the resurrection of the dead.
238. Phil 3:15 καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ θεὸς III.4
 ὑμῖν ἀποκαλύψει.
 If you think something otherwise, God will
 reveal even this to you.
239. Phil 4:8 εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε· I.
 If [there is] any virtue and if [there is] any
 praise, consider these things.
240. Col 1:22-23 νυνὶ δὲ ἀποκατηλλάγητε . . . εἰ γε ἐπιμένετε III.3
 τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι καὶ μὴ
 μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου
 οὐ ἠκούσατε,
 But now you have been reconciled . . . if indeed
 you remain in the faith . . .
241. Col 2:5 εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι I.
 σὺν ὑμῖν εἰμι,
 Even if I am absent in the flesh, yet I am with
 you in spirit.
242. Col 2:20 Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων III.3
 τοῦ κόσμου, τί ὥς ζῶντες ἐν κόσμῳ
 δογματίζεσθε, . . .
 If you died with Christ . . . why, as though living
 . . . do you submit to regulations . . . ?
243. Col 3:1 Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, III.3
 If you were raised together with Christ, seek the
 things above.
244. I Thess 4:14 εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ I.
 ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ
 τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ.
 If we believe that Jesus died and rose, so also
 God will bring with him those . . .

²⁵ Not strictly a conditional sentence (the apodosis does not depend on the protasis). Actually it seems to be an elliptical way of expressing an uncertain purpose: "I count . . . loss, in order that, if possible, I may attain. . . ."

245. 2 Thess 1:5,7 εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ, . . . εἴπερ δίκαιον παρὰ θεῶ ἀνταποδοῦναι τοῖς θλιβουσιν ὑμᾶς θλίψιν καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν I.
That you be considered worthy . . . if indeed [it is] a righteous thing with God to repay . . .
246. 2 Thess 3:10 εἴ τις οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθιέτω. III.4
If anyone does not want to work, let him not eat.
247. 2 Thess 3:14 εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε, III.4
If anyone does not hearken to our word through the letter, mark such . . .
248. 1 Tim 1:10 καὶ εἴ τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται, III.4
And if there is anything else contrary to sound teaching [the law is for it] (Cf. v. 9)
249. 1 Tim 3:1 εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ III.4
If anyone aspires to the office of overseer, he desires a good work.
250. 1 Tim 3:5 εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται; III.5
If anyone does not know how to preside over his own house, how shall he take care of the church of God?
251. 1 Tim 5:4 εἰ δέ τις χήρα τέκνα ἢ ἑκγονα ἔχει, III.2
μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν
If any widow has children or grand-children, let them learn first to practice piety at home . . .
252. 1 Tim 5:8 εἰ δέ τις τῶν ἰδίων καὶ μάλιστα οἰκείων οὐ προνοεῖται, τὴν πίστιν ἥρνηται καὶ ἔστιν ἀπίστου χειρῶν. III.4
If anyone does not provide for his own . . . he has denied the faith and is worse than an unbeliever.
253. 1 Tim 5:9,10 Χήρα καταλεγέσθω . . . εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόγησεν, εἰ ἁγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν. III.4
Let a widow be enrolled . . . if she has reared children, . . . shown hospitality . . . washed . . . assisted . . . followed . . .
254. 1 Tim 5:16 εἴ τις πιστὴ ἔχει χήρας, ἐπαρκεῖτω αὐταῖς, III.2
If any [woman] believer has widows, let her assist them.

255. 1 Tim 6:3,4 εἰ τις ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται ὑγιαίνουσιν λόγοις, . . . τετύφωται, . . . III.4
If anyone teaches otherwise and does not agree with sound words . . . he is puffed up . . .
256. 2 Tim 2:11 εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν III.3
If we have died with [him], we shall also live with [him].
257. 2 Tim 2:12 εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν III.3
If we endure, we shall reign with [him].
258. 2 Tim 2:12 εἰ ἄρνησόμεθα, καὶ ἐκεῖνος ἄρνήσεται ἡμᾶς III.4
If we deny [him], he also will deny us.
259. 2 Tim 2:13 εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει, III.4
If we are unfaithful, he remains faithful.
260. Titus 1:5-6 ἵνα . . . καταστήσῃς κατὰ πόλιν πρεσβυτέρους, . . . εἰ τις ἐστὶν ἀνέγκλητος, . . . III.4
In order that . . . you may establish elders . . . if any is above reproach . . .
261. Phlm 17 Εἰ οὖν με ἔχεις κοινωνόν προσλαβοῦ αὐτὸν ὡς ἐμέ. I.
If you hold me as a partner, receive him as [you would] me.
262. Phlm 18 εἰ δέ τι ἡδίκησέν σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγα I.
If he has wronged you or owes you anything, charge this to me.
263. Heb 2:2,3 εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, . . . πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; I.
If the word spoken through angels was sure . . . how shall we escape . . . ?
264. Heb 3:11 Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. II.²⁶
[May something terrible happen to me] if they shall enter my rest.
265. Heb 4:3 Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. II.²⁶
Same as preceding (Heb 3:11; cf. Mk. 8:12).
266. Heb 4:5 Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. II.²⁶
Same as preceding (Heb 3:11; cf. Mark 8:12).

²⁶ An elliptical Semitic idiom expressing an oath. Cf. Mark 8:12.

267. Heb 6:9 Πειπίσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείσσονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν· I.
We are persuaded of better things concerning you . . . even if we speak thus.
268. Heb 7:15 καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισέδεκ ἀνίσταται ἱερεὺς ἕτερος, I.
This is still more abundantly clear, if another priest arises after the likeness of Melchizedek.
269. Heb 9:13-14 εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων . . . ἁγιάζει . . . πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, . . . καθαριεῖ τὴν συνείδησιν ἡμῶν . . . I.
If the blood of bulls and goats . . . sanctified . . . much more shall the blood of Christ . . . cleanse your conscience . . .
270. Heb 12:8 εἰ δὲ χωρὶς ἐστε παιδείας ἧς μέτοχοι γεγόνασιν πάντες, ἄρα νόθοι καὶ οὐχ υἱοὶ ἐστε. III.3
If you are without chastening . . . then you are illegitimate and not sons.
271. Heb 12:25 εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι· I.
If they did escape who . . . much more we [shall not escape] who . . .
272. Jas 1:5 Εἰ δὲ τις ὑμῶν λείπεται σοφίας, αἰτεῖτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ. III.3
If any of you lack wisdom, let him ask . . .
273. Jas 1:23 εἰ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητής, οὗτος ὅμοιος ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ· III.3
If anyone is a hearer of the word and not a doer, he is like . . .
274. Jas 1:26 Εἴ τις δοκεῖ θρησκὸς εἶναι, μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τοῦτου μάταιος ἡ θρησκεία. III.3
If anyone thinks that he is religious while not bridling his tongue . . . this man's religion [is] worthless.

275. Jas 2:8 εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν III.4²⁷
 γραφὴν, Ἀγαπήσεις τὸν πλησίον σου ὡς
 σεαυτὸν, καλῶς ποιεῖτε.
 If you are accomplishing the royal law . . . , you
 do well.
276. Jas 2:9 εἰ δὲ προσωπολημπτεῖτε, ἁμαρτίαν ἐργάζεσθε, III.4²⁷
 But if you show partiality you are working sin.
277. Jas 2:11 εἰ δὲ οὐ μοιχεύεις, φονεύεις δέ, γέγονας III.4
 παραβάτης νόμου.
 If you do not commit adultery but you commit
 murder, you have become a law-breaker.
278. Jas 3:2 εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, III.4
 If anyone does not stumble in word, this [is] a
 mature man.
279. Jas 3:3 εἰ δὲ τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα I.
 βάλλομεν εἰς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ
 ὅλον τὸ σῶμα αὐτῶν μετάγομεν.
 If we put bits into the mouths of horses . . . , we
 control their whole body.
280. Jas 3:14 εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ III.4
 καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε
 κατὰ τῆς ἀληθείας.
 If you have bitter jealousy and strife in your
 heart, do not boast and lie against the truth.
281. Jas 4:11 εἰ δὲ νόμον κρίνεις, οὐκ εἰ ποιητῆς νόμου III.4
 ἀλλὰ κριτῆς.
 If you judge the law, you are not a doer of the
 law, but a judge.
282. 1 Pet 1:6 ὀλίγον ἄρτι εἰ δέον [ἔστιν] λυπηθέντες III.2²⁸
 Being grieved now for a little while, if it is
 necessary.
283. 1 Pet 1:17 Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν III.3
 ἀπροσωπολήμπτως κρίνοντα κατὰ τὸ ἐκάστου
 ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον
 ἀναστράφητε,
 If you call upon the father . . . live out the time
 of your sojourn in fear.

²⁷ Cf. vv 8, 9; pair of alternative possibilities.

²⁸ Not a complete sentence; the protasis is an idiomatic parenthetical explanation.
 Cf. εἰ δυνατόν.

284. 1 Pet 2:2-3 ἄδολον γάλα ἐπιποθήσατε, . . . εἰ ἐγεύσασθε III.3
Desire the milk . . . if you have tasted that the Lord is good.
285. 1 Pet 2:19 τοῦτο γὰρ χάρις εἰ διὰ συνείδησιν θεοῦ III.4²⁹
ὑποφέρει τις λύπας πάσχων ἀδίκως.
This [is] grace, if someone for the sake of conscience toward God bears sorrow, suffering unjustly.
286. 1 Pet 2:20 ποῖον γὰρ κλέος εἰ ἁμαρτάνοντες καὶ III.4²⁹
κολαφιζόμενοι ὑπομενεῖτε;
What credit [is there], if you endure when you sin and are punished?
287. 1 Pet 2:20 ἀλλ' εἰ ἀγαθοποιούντες καὶ πάσχοντες III.4²⁹
ὑπομενεῖτε, τοῦτο χάρις παρὰ θεῶ.
But if you endure when you are doing good and suffer, this [is] grace in God's eyes.
288. 1 Pet 3:1 ἵνα καὶ εἴ τινες ἀπειθοῦσιν τῷ λόγῳ διὰ τῆς τῶν III.3
γυναικῶν ἀναστροφῆς ἄνευ λόγου
κερδηθήσονται
In order that, even if some [husbands] disbelieve the word, they may be won without the word . . .
289. 1 Pet 4:11 εἴ τις λαλεῖ, ὡς λόγια θεοῦ III.4
If anyone speaks [let him speak] as the oracle of God.
290. 1 Pet 4:11 εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός III.4
If anyone serves [let him do it] as from the strength which God supplies.
291. 1 Pet 4:14 εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, III.2
μακάριοι,
If you are reproached in the name of Christ, [you are] blessed.
292. 1 Pet 4:16 εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, III.2
If [anyone suffers] as a Christian, let him not be ashamed.
293. 1 Pet 4:17 εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν I.
ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ;
If [judgment begins] first from us, what [shall be] the end of those . . . ?
294. 1 Pet 4:18 εἰ ὁ δίκαιος μόλις σῴζεται, ὁ ἀσεβῆς καὶ I.
ἁμαρτωλὸς ποῦ φανεῖται;
If the righteous man is saved with difficulty, where shall the ungodly and sinner appear?

²⁹ Cf. vv 19, 20; set of three alternative possibilities.

295. 2 Pet 2:4-9 Εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἔφείσατο, . . . καὶ ἀρχαίου κόσμου οὐκ ἔφείσατο, . . . καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας κατέκρινεν, . . . οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, . . .
I.
If God did not spare angels . . . did not spare the old world . . . condemned cities of Sodom . . . delivered Lot . . . the Lord knows how to deliver the godly . . .
296. 2 Pet 2:20 εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου [ἡμῶν] καὶ σωτήρος Ἰησοῦ Χριστοῦ τοῦτοις δὲ πάλιν ἐμπλακέντες ἡττώνται, γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα τῶν πρώτων.
III.4
If, having escaped the defilement of the world . . . and again having become entangled, they are overcome, the last state [is] worse than the first.
297. 1 John 3:13 μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος.
I.
Do not be surprised, brethren, if the world hates you.
298. 1 John 4:11 Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.
I.
Beloved, if God so loved us, we also ought to love one another.
299. 1 John 5:9 εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν,
I.
If we receive the testimony of men, the testimony of God is greater.
300. 2 John 10 εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν καὶ χαίρειν αὐτῷ μὴ λέγετε.
III.2
If anyone comes to you and does not bring this teaching, do not receive him into your house . . .
301. Rev 11:5 καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν.
III.4
If anyone wants to harm them, fire goes forth . . . and devours . . .
302. Rev 11:5 εἴ τις θελήσει αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι.
III.4
If anyone will want to harm them, he must be killed thus.
303. Rev 13:9 Εἴ τις ἔχει οὖς ἀκουσάτω.
III.3
If anyone has an ear let him hear.

304. Rev 13:10 εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· III.2
If anyone [is] for captivity, into captivity he goes.
305. Rev 13:10 εἴ τις ἐν μαχαίρῃ ἀποκτανθῆναι, αὐτὸν ἐν III.2
μαχαίρῃ ἀποκτανθῆναι.
If anyone [is] to be killed with a sword, [it is
necessary] that he be killed with a sword.
306. Rev 14:9 Εἴ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα III.4
αὐτοῦ, καὶ λαμβάνει χάραγμα . . . καὶ αὐτὸς
πίεται ἐκ τοῦ οἴνου . . . καὶ βασανισθήσεται . . .
If anyone worships the beast . . . he also shall
drink of the wine of God's wrath . . . and shall be
tormented . . .
307. Rev 14:11 καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος III.4
αὐτοῦ.
And if anyone receives the mark . . . [he too has
no rest].
308. Rev 20:15 καὶ εἴ τις οὐχ εὗρέθη ἐν τῇ βίβλῳ τῆς ζωῆς III.3
γεγραμμένος ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.
If anyone was not found written in the book of
life he was cast into the lake of fire.

PAUL'S USE OF THE OLD TESTAMENT IN ROMANS 9:25-26

JOHN A. BATTLE, JR.

A number of premillennial writers are now agreeing with amillennialists that a literal interpretation of OT prophecies concerning Israel is not justified. They claim that the NT interprets these prophecies in a "spiritualized" sense, applying them to the present church, and conclude that the OT provides no proof of a future national conversion of Israel or of a future millennial kingdom. The quotations of Hosea in Rom 9:25-26 are cited as a primary example. Most who hold to the literal interpretation of prophecy assume that Paul quotes Hosea by way of analogy only, without denying a future fulfilment for Israel; others believe that Paul quotes Hosea literally and has specifically in mind Israel's present unbelief and future conversion. The author prefers the second alternative and sees evidence for this interpretation not only in the context of Hosea, but also in the context of Romans 9. The background and contexts of the other OT passages cited in Romans 9 confirm the suggested interpretation. It is concluded that the literal interpretation of OT prophecy not only agrees with Paul's normal hermeneutics but helps greatly in the exegesis of this particular passage.

* * *

TODAY it is recognized more than ever that one's theology as a whole is closely related to one's hermeneutics. This fact especially comes to the fore in the study of eschatology. For decades the dictum has held true that amillennialism requires an allegorical or "spiritual" interpretation of biblical prophecy (especially in the OT), while premillennialism springs from a more literal interpretation of those prophecies.

Therefore, it comes as a surprise that a premillennial writer would favor a spiritualized interpretation of OT prophecy. Yet, several premillennialists have done this, the most prominent being George Eldon Ladd of Fuller Theological Seminary. In an interesting

book on the millennium, in which four theologians debate each other,¹ Ladd declares himself to be a premillennialist, but on the basis of only two NT passages, Rev 20:1-6, and to a lesser extent, 1 Cor 15:23-26.² Similarly, his belief in the future national conversion of Israel is founded on a single NT passage, Rom 11:26.³ To support his eschatology Ladd refuses to use the scores of OT passages dealing with the messianic kingdom and its blessings. He believes that a literal interpretation of many of these passages may be possible, but that it is not required; he claims that in several cases the NT itself interprets OT prophecies in a nonliteral or "spiritualizing" sense. Ladd concludes that the OT cannot be used confidently to describe the future millennial kingdom, or even to prove its existence.⁴

The fact is that the New Testament frequently interprets Old Testament prophecies in a way *not suggested by the Old Testament context*.

This clearly establishes the principle that the "literal hermeneutic" does not work.

The Old Testament did not clearly foresee how its own prophecies were to be fulfilled. They were fulfilled in ways quite unforeseen by the Old Testament itself and unexpected by the Jews. With regard to the first coming of Christ, *the Old Testament is interpreted by the New Testament*. . . . A nondispensational eschatology forms its theology from the explicit teaching of the New Testament. It confesses that it cannot be sure how the Old Testament prophecies of the end are to be fulfilled.⁵

THE ARGUMENT SURROUNDING ROM 9:25-26

To demonstrate that the NT handles the OT in a nonliteral fashion, Ladd cites four primary examples: Hos 11:1 in Matt 2:15; Isa 53:4, 7-8 in Matt 8:17 and Acts 8:32-33; Hos 2:23 and 1:10 in Rom 9:25-26; and Jer 31:31-34 in Heb 8:8-12.⁶ Of these four, Ladd singles

¹*The Meaning of the Millennium: Four Views* (ed. Robert G. Clouse; Downers Grove: InterVarsity, 1977); the four scholars are G. E. Ladd (historic premillennialism), H. A. Hoyt (dispensational premillennialism), L. Boettner (postmillennialism), and A. A. Hoekema (amillennialism).

²*Ibid.*, 32-39.

³*Ibid.*, 27-29.

⁴*Ibid.*, 20-27.

⁵*Ibid.*, 20, 23, 27; italics his. It should be noted that many nondispensational writers disagree with Ladd's position and seek to follow a grammatical-historical approach to both the OT and the NT.

⁶*Ibid.*, 20-27. Ladd could have cited also Amos 9:11-12, quoted in Acts 15:16-17, a key passage for those arguing for "spiritualized" exegesis; elsewhere he does apply it to the present age, *A Theology of the New Testament* (Grand Rapids: Eerdmans, 1974) 355. For a more thorough discussion of this passage from the amillennial

out Rom 9:25-26 as "a most vivid illustration of this principle."⁷ In this passage Paul quotes the OT: "Even as it says in Hosea, 'I will call them my people who were not my people, and her beloved who was not beloved; and it will be in the place where it was said to them, "You are not my people," there they will be called sons of the living God.'"

The OT verses quoted by Paul, Hos 2:23 and 1:10, predict the future restoration of Israel to God's favor and blessing after a period of estrangement and judgment caused by Israel's unbelief. Nearly all commentators recognize that Hosea has literal, national Israel in view—particularly, the ten northern tribes. Furthermore, the predicted blessings seem to fit perfectly with the future millennium. Hosea emphasizes Israel's future repentance and reinstatement as God's people, the objects of his mercy.

But in Rom 9:25-26 Paul quotes these verses in a surprising manner. V 24 speaks of "us whom he has called, not from the Jews only but also from the Gentiles," indicating Christians of his day. Paul then continues, "as also it says in Hosea," and quotes these verses. Many believe that here he equates the Christian church with the promised restoration of Israel, employing a "spiritualizing" interpretation of Hosea's prophecy. Such is Ladd's conclusion:

Paul deliberately takes these two prophecies about the future of Israel and applies them to the church. The church, consisting of Jews and Gentiles, has become the people of God. The prophecies of Hosea are fulfilled in the Christian church. If this is a "spiritualizing hermeneutic" so be it. . . . It is clearly what the New Testament does to the Old Testament prophecies.

Obviously, if Ladd's exegesis is correct, those who hold to a consistent grammatical-historical interpretation of Scripture must modify their position. On the other hand, the exegesis of the Romans passage itself must stand careful scrutiny, especially since issues of hermeneutics and theology are involved. This writer believes that a careful examination of both passages in their related contexts will reveal a basic underlying unity and that a consistent literal interpretation of Hosea's prophecy is the key to understanding Paul's meaning in Romans 9.

viewpoint, see O. T. Allis, *Prophecy and the Church* (Philadelphia: Presbyterian and Reformed, 1955) 145-50, and more recently, A. A. Hoekema, *The Bible and the Future* (Grand Rapids: Eerdmans, 1979) 209-10. For an excellent treatment favoring literal exegesis, see A. A. MacRae, "The Scientific Approach to the OT," *BSac* 110 (1953) 313-16.

⁷This passage is discussed by Ladd, *Meaning of the Millennium*, 23-24.

VARIOUS APPROACHES TO ROM 9:25-26

Commentators and theologians who seriously discuss this passage tend to hold one of three opinions: (1) Paul actually changes Hosea's meaning in its OT context to make the prophecy refer directly and exclusively to his own times, (2) Paul only uses Hosea's prophecy as an example or analogy, applying its principle to his own times, or (3) Paul employs Hosea's prophecy literally, with the same meaning as that evident in the OT context. Within each approach there are several variations. Each of these approaches will be summarized below.

Changing Hosea's meaning

Many look at the seeming discrepancy between Hosea and Paul, "take the bull by the horns," and declare that Paul simply changed or "transformed" Hosea's prophecy. On the critical side, commentators often accuse Paul of misusing the OT for his own ends. For example, C. H. Dodd has written:

The verses which follow are extremely difficult in the Greek. . . . When Paul, normally a clear thinker, becomes obscure, it usually means that he is embarrassed by the position he has taken up. It is surely so here. . . . It is rather strange that Paul has not observed that this prophecy referred to Israel, rejected for its sins, but destined to be restored: strange because it would have fitted so admirably the doctrine of the restoration of Israel which he is to expound in chap. xi. But, if the particular prophecy is ill-chosen, it is certainly true that the prophets did declare the calling of the Gentiles.⁸

Likewise Ernst Käsemann sees Paul disregarding the original sense of Hosea:

As is his custom Paul understands the sayings as eschatologically oriented oracles without considering their original sense. . . . With great audacity he takes the promises to Israel and relates them to the Gentile-Christians.⁹

Opposed to this cavalier treatment of Pauline exegesis, many conservative writers still feel that Paul basically transforms or "deepens" Hosea's meaning to refer to the church of his day. Although, as mentioned above, G. E. Ladd takes this approach, it is

⁸C. H. Dodd, *The Epistle to the Romans* (MNTC; New York: Harper and Brothers, 1932) 159-60.

⁹E. Käsemann, *Commentary on Romans*, trans. and ed. from 4th Ger. ed. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1980) 274.

found most frequently among postmillennialists or amillennialists, who naturally favor a more "spiritualizing" hermeneutic. H. N. Ridderbos, for example, calls this passage "a transition in interpretation."¹⁰

A number of exegetical points in Romans 9-11 lend support to this approach; the following seem to be the most important:

1) The Gentiles are mentioned immediately before and after Paul's quotations (vv 24, 30).

2) The $\delta\epsilon$ at the beginning of v 27 could well contrast the status of Jews in v 27 with that of Gentiles in vv 25-26.

3) Peter paraphrases Hos 2:23, referring it to his Christian readers (1 Pet 2:10).¹¹

4) The "vessels of wrath" of v 22 seem to be unbelieving Jews, while the "vessels of mercy" of v 23 are identified as believing Jews and Gentiles. Such a contrast is carried out in Rom 9:30-10:4.

5) The structure citing blessings on the "non-people" in vv 25-26, followed by judgment against Israel in vv 27-29, is parallel to the preference for the "non-nation" in 10:19-20, followed by the judgment against Israel in 10:21. The "non-nation" in 10:19 refers to Gentiles.

6) Paul, by the term "jealousy" in 10:19 and 11:11, 14, links his own ministry in the church to the eschatological promises made to Israel. In fact, Paul's whole line of argument from the OT in Romans 9-11 seems to presuppose its relevance for his own day.

Taken together, these arguments give a powerful impetus to many theologians, who conclude that Paul in some way changes the meaning of Hosea's prophecy from that which is apparent in its original context. Of course, the major drawback of this viewpoint is its conclusion regarding hermeneutics: while the NT is to be interpreted (more or less) literally, the OT is not. Many amillennialists expand this principle to all OT prophecy and thereby deny any future fulfilment of these prophecies for the nation of Israel.

An argument from analogy

Many commentators, desiring to maintain the integrity of Hosea's meaning, and yet convinced that Paul is speaking of Gentiles, see in this passage an application of Hosea's prophecy, but not its total fulfilment. Charles Hodge expresses this view well:

¹⁰H. Ridderbos, *Paul, An Outline of His Theology*, trans. J. R. de Witt (Grand Rapids: Eerdmans, 1975) 340.

¹¹On the other hand, Käsemann, *Commentary on Romans*, 274, contrasts Rom 9:25 with *Jub* 2:19, "Behold, I will separate unto Myself a people from among all the peoples, . . . and I will sanctify them unto Myself as My people, and will bless

The difficulty with regard to this passage is, that in Hosea it evidently has reference not to the heathen, but to the ten tribes. Whereas, Paul refers it to the Gentiles. . . . This difficulty is sometimes gotten over by giving a different view of the apostle's object in the citation, and making it refer to the restoration of the Jews. But this interpretation is obviously at variance with the context. It is more satisfactory to say, that the ten tribes were in a heathenish state, relapsed into idolatry, and, therefore, what was said of them, is of course applicable to others in like circumstances, or of like character. . . . This method of interpreting and applying Scripture is both common and correct. A general truth, stated in reference to a particular class of persons, is to be considered as intended to apply to all those whose character and circumstances are the same, though the form or words of the original enunciation may not be applicable to all embraced within the scope of the general sentiment.¹²

Likewise, Sanday and Headlam say that "St. Paul applies the principle which underlies these words, that God can take into His covenant those who were previously cut off from it, to the calling of the Gentiles."¹³ This approach is followed by Herman A. Hoyt in his reply to Ladd's argument:

In passage after passage Ladd insists that the New Testament is interpreting the Old when the New Testament is simply applying a principle found in the Old Testament (Hos. 11:1 with Mt. 2:15; Hos. 1:10; 2:23 with Rom. 9:24-26). Rushing to the conclusion that these references identify the church and Israel as the same body of the saved is wholly gratuitous. . . . It makes such application merely for the purpose of explaining something that is true of both.¹⁴

This approach to Rom 9:25-26 certainly has its advantages. It strives to do justice to Hosea's prophecy in its context, and it also recognizes the apparent force of the context in Romans concerning the conversion of Gentiles. In addition, the introductory formula, "even as (ὥς) it says in Hosea," fits well with an illustration or analogy and does not demand that it be the strict fulfilment of the prophecy.

them; . . . and they shall be My people and I will be their God." The Jubilees passage refers exclusively to national Israel (cf. v 31). R. H. Charles dates this work between 109 and 105 B.C., *APOT* (1913) 2, 6.

¹²C. Hodge, *Commentary on the Epistle to the Romans* (rev. ed., 1886; reprinted; Grand Rapids: Eerdmans, 1950) 326-27.

¹³W. Sanday and A. C. Headlam, *A Critical and Exegetical Commentary on the Epistle to the Romans* (ICC; Edinburgh: T. & T. Clark, 1902) 264; similarly, J. Murray, *The Epistle to the Romans* (NICNT; Grand Rapids: Eerdmans, 1965) 38.

¹⁴*Meaning of the Millennium*, 42-43.

In spite of its attraction, however, the argument for analogy has some drawbacks. For one thing, Paul normally interprets OT prophecies literally, as will be discussed later in this article. The few examples of his analogical use of scripture normally come from non-predictive portions (as Ps 19:4 in Rom 10:18, or Deut 25:4 in 1 Tim 5:18).

There remains a greater difficulty with this interpretation. The analogy between the ten tribes and the Gentiles breaks down at a critical point. Hodge mentioned that an analogy is appropriate for "all those whose character and circumstances are the same." Certainly one could identify the "character" of the idolatrous ten tribes with that of the Gentiles. Paul no doubt was amazed by God's mercy revealed both in God's promises for adulterous Israel and in his saving the heathen. But the "circumstances" of the two groups are quite different. Romans 1-2 describes the Gentiles' relation to God as founded upon creation and conscience, whereas Romans 2-3 describes the Jews' relation to God as also one of promise and covenant. The covenants with Abraham, Isaac, and Jacob have placed even the unbelieving Jews in a unique position in the world (cf. Rom 11:24). It is because of these covenants that the OT predicts Israel's restoration (e.g., Lev 26:40-45; Deut 4:29-31). And Paul himself in Romans 9-11 stresses that this restoration stems from God's special mercy and covenant-faithfulness to Israel (Rom 9:4-6; 11:1-2, 11, 24, 28-29). In this major respect Paul does not view the present salvation of Gentiles as analogous to the promised future salvation of national Israel.

Identity of meaning

As quoted above, Charles Hodge has said, "This difficulty is sometimes gotten over by giving a different view of the apostle's object in the citation, and making it refer to the restoration of the Jews." Actually, very few commentators have proposed this solution; as Hodge went on to say, "This interpretation is obviously at variance with the context." Nevertheless, one who has ventured this approach is Alva J. McClain, who says in his popular commentary:

A lot of folks think that this passage refers to the Gentiles. It does not. They think Paul made a mistake and quoted from the Old Testament something that belonged to Jews and applied it to the Gentiles. He is talking about Israel. "I will call her my people which was not my people." God cast Israel off and then picked her up in mercy.¹⁵

¹⁵A. J. McClain, *Romans: The Gospel of God's Grace* (ed. H. A. Hoyt; Chicago: Moody, 1973) 183.

Unfortunately, the brief and popular style of McClain's book prevents a clarification and defense of this statement. Its major difficulty, as Hodge has noted, is the context in Romans 9, which seems to be speaking about the present, largely Gentile church. Yet this approach has the distinct asset of taking Hosea's prophecy at face value and maintaining complete harmony between Hosea and Paul. This writer believes that the context in Romans 9 can, and indeed does, fit together best with this interpretation.

Before proceeding to defend this approach, it would be good to note another variation of it. Some commentators believe that Paul used Hosea in the original sense, but that the original sense of Hosea included the salvation of Gentiles. George N. H. Peters, on one hand, sees believing Gentiles as incorporated into the Israel of prophecy.¹⁶ While Romans 11 certainly supports this approach, it seems that the contexts of Romans 9 and of Hosea 1-2 refer more directly to national Israel—largely unbelieving. On the other hand, several writers have seen the Gentile conversion already foretold in Hosea itself, from the standpoint of OT exegesis. William Kelly sees Gentile salvation in Hos 1:10, on the analogy of Isa 65:1-2.¹⁷ J. Barton Payne notes that, in the OT, "believing Gentiles may be identified simply as Israelites, inseparable from God's people," citing Isa 44:5; 56:3, along with Hos 1:10; 2:23.¹⁸ The view of Kelly and Payne agrees with OT exegesis and theology, but seems out of harmony with the context of Hosea, where the woman who was restored is the *same* woman who was married and who went astray—i.e., national Israel. Also, as will be seen, Paul's quotations need not be construed as referring to Gentile conversions in Paul's day.

NATIONAL ISRAEL IN ROMANS 9:25-26

This writer does not claim to prove dogmatically that Paul is referring to national Israel in these quotations; but he would claim that this interpretation is a viable option which deserves serious consideration. Several weighty arguments favor a literal use of prophecy in these verses.

¹⁶G. N. H. Peters, *The Theocratic Kingdom* (3 vols.; 1884; reprinted; Grand Rapids: Kregel, 1972), 1. 397.

¹⁷W. Kelly, *Notes on the Epistle of Paul, the Apostle, to the Romans* (1873; reprinted; Addison, IL: Bible Truth Publishers, 1978) 191-92.

¹⁸J. B. Payne, *The Theology of the Older Testament* (Grand Rapids: Zondervan, 1962) 477-78.

Paul's normal hermeneutics

Recently Paul's epistles have been subjected to increased study, especially since the advent of the Qumran literature. In general, it now is thought that Paul's hermeneutics resembles that of Palestinian much more than that of Hellenistic Judaism. Richard Longenecker has put it this way:

Midrashic exegetical methods are prominent in the Pauline letters. In fact, it is midrashic exegesis more than pesher or allegorical exegesis that characterizes the apostle's hermeneutical procedures.¹⁹

Longenecker would not conclude that Paul never "Christianizes" the OT, yet for him Paul's starting-point is midrashic exegesis.

In the majority of his Old Testament citations, Paul adheres to the original sense of the passage. Or, if he extends it, it is possible to understand his rationale if we grant him the Jewish presuppositions of "corporate solidarity" and "historical correspondences" and the Christian presuppositions of "eschatological fulfilment" and "messianic presence."²⁰

Those who favor the spiritualizing approach in Rom 9:25-26 will say that here Paul uses the Christian presupposition of "eschatological fulfilment," while those who favor the argument from analogy might say he is using the Jewish presupposition of "historical correspondences." On the other hand, his usual method is to "adhere to the original sense of the passage"—in this case, seeing Israel as the object of these passages.

Within midrashic exegesis there is a variety of possible interpretations. The so-called seven rules of Hillel²¹ would allow one to interpret the OT as an analogy (Rule 5, "general and particular": a particular rule may be expanded into a general principle)²², as well as with the

¹⁹R. N. Longenecker, *Biblical Exegesis in the Apostolic Period* (Grand Rapids: Eerdmans, 1975) 125-26. Longenecker effectively argues with E. E. Ellis and others, showing that there are very few if any real examples of allegorical or pesher exegesis in Paul's epistles (118-32).

²⁰*Ibid.*, 121. Cf. his earlier book *Paul, Apostle of Liberty* (New York: Harper & Row, 1964) 63, where he sees Paul employing "charismatic interpretation," i.e., "the letter as interpreted by Christ through the Spirit."

²¹*Biblical Exegesis*, 32-38; for a more technical treatment, see E. Schürer, *The History of the Jewish People in the Age of Jesus Christ*, rev. and ed. G. Vermes, F. Millar, and M. Black (Edinburgh: T. & T. Clark, 1979), 2. 343-45.

²²However, this rule was used more with legal texts than with prophecies.

"grammatical-historical" method (e.g., Rule 7, "context": the meaning is established by its context). In this regard, it should be noted that Paul often cites the OT with its own context in view (e.g., Rom 4:3, 9-11; 9:7-9; 15:12). Such an approach in Rom 9:25-26, if not otherwise ruled out by context, would be in harmony with Paul's normal exegesis of the OT.

Background of the quotations

Paul's argument throughout Romans 9 is built on the OT. In vv 6-13 Paul draws from Genesis and Malachi to trace out God's election of Israel in history. In vv 14-18 he selects two passages from Exodus to demonstrate the sovereignty of that election and the role of the non-elect in relation to the elect in God's program. In the rest of the chapter Paul quotes several times from the prophets Isaiah and Hosea, with perhaps an allusion to Jeremiah, to show the results of this election for Israel's history and future.

The remarkable thing about these quotations from the prophets is that, with the one exception of Isa 45:9,²³ every quotation comes from the same period in Israel's history—the time of impending Assyrian conquest. This conquest came in three major stages: Tiglath-pileser III in 732 B.C., Shalmaneser V and Sargon II in 722 B.C. These quotations are charted below:

<i>verse in Romans 9</i>	<i>passage quoted</i>
20	Isa 29:16; 45:9
25	Hos 2:23
26	Hos 1:10
27-28	Isa 10:22-23
29	Isa 1:9
33	Isa 8:14; 28:16

It is more significant that in each case the Assyrian judgment of Israel is the subject of the prophecy. Even in the case of v 20, Isa 29:16 appears to be looking forward to the Assyrian siege of Jerusalem in 701 B.C.

Throughout all these prophecies runs the same theme: Israel rebels against the Lord; God raises up Assyria as his weapon to judge Israel; God preserves a remnant of Israel; God destroys Assyria for its pride; God restores Israel to repentance and blessing. For example, the passages quoted in vv 25-26 and 27-29 follow this pattern in their

²³Conservatives usually date the writing of Isaiah 40-66 between 701 and 686 B.C.

own context; note especially Hos 1:6-11; 2:9-14, 19-23; 3:4-5; Isa 1:5-9; 5:20-30; 7:17-20; 8:4; 10:5-27. With this background in view, it appears that the quotations in Rom 9:25-29 are describing the same phenomenon: the present but temporary status of Israel as a people largely unbelieving, disenfranchised, and under judgment by foreign nations. In this light vv 25-26 emphasize neither Israel's future restoration nor the Gentiles' place in the church, but rather the prophetic forecast of Israel's present state in God's program—"not having received mercy," "not my people."

Similarly, the quotations in v 33 fit beautifully with Paul's intention. In Isaiah 8 Judah falls before Assyria; in Isaiah 28 it is the northern kingdom of Israel which falls; in both cases Paul sees the same principle, which is still at work in his nation. Israel fell into her present state because she trusted in her own plots and schemes, rather than in God's mercy and deliverance (Isa 8:6, 12; 28:15). For this reason God judged her by means of Assyria (Isa 8:7-8, 14-15; 28:16-17). Israel failed to have true faith in God and his promises (Isa 8:6, 13, 16-17; 28:16-19). Not only in Rom 9:25-26, but throughout the chapter the OT context provides valuable direction in elucidating Paul's meaning.

"Vessels of wrath" as Israel's oppressors

It is often assumed that the "vessels of wrath" in v 22 are the unbelieving Jews as in vv 6 and 31, while the "vessels of mercy" in v 23 are believers in the church. While v 24 does include believing Jews and Gentiles among the "vessels of mercy," one should not jump to the conclusion that the rest of the Jews are the "vessels of wrath." While Paul certainly considered individual unbelieving Jews as recipients of God's wrath and judgment (e.g. 1 Thess 2:14-16), he held a more optimistic view of his nation's future as a whole (Rom 11:11, 15, 23-24, 26-29; cf. 2 Cor. 3:16).

Yet there is another way to understand this designation, one which is in harmony with the immediate context and suggested by the OT usage. It is suggested that "vessels of wrath" in v 22 is Paul's designation for the heathen nations God uses to judge Israel.

The preceding context in vv 17-21 lends weight to this identification. To defend the sovereignty of God's election, Paul takes the example of Pharaoh. Quoting Exod 9:16, Paul shows that God ordained Pharaoh's power and his stubborn resistance in order to glorify his own greater power in the deliverance of Israel. The context of Exodus justifies Paul's approach (Exod 3:19-20; 4:21; 7:3-5, 13-14, 22-23; 8:15, 32; 9:7, 12, 16, 34-35; 10:1, 20, 27; 11:10; 14:4-5, 8, 17-18, 30-31). And indeed, God was glorified in Pharaoh's final defeat

(cf. Moses' song in Exod 15:1-19). But the Egyptian oppression and deliverance also had its purposes in Israel's history and development: a family went down into Egypt; a nation came out of Egypt, a nation redeemed from bondage by the Lord. Pharaoh was a "vessel of wrath," an instrument used to oppress Israel for a time, and yet himself the final recipient of God's wrath in judgment.

The immediate context of vv 22-24 also favors this understanding. There is only one independent verb in this sentence: "What if . . . God *bore* with much longsuffering vessels of wrath fitted for destruction?" Several clauses modify this main verb: "desiring to show his wrath," "[desiring] to make known his power," "that he might make known the riches of his glory upon vessels of mercy. . . ." Note that these three purposes, to show his wrath, power, and riches of glory, are met by the single action of the verb. If the "vessels of wrath" are the unbelieving Jews, it is difficult to account for the expression Paul uses: God *bears with much longsuffering* unbelieving Jews, who are fitted for destruction. How does this patience toward the Jews display God's wrath and power? Would not it be better to say: he *judges*, *punishes*, or *oppresses* vessels of wrath? On the other hand, if Israel's oppressors are the "vessels of wrath," the statement makes perfect sense: God *bears with much longsuffering* heathen, godless nations, by allowing them to rule over Israel and the world, in order that he might use them as instruments to convey his wrath and power against unbelieving Israel, and in the end his glory and mercy to repentant Israel (along with believing Gentiles), when he destroys those wicked nations. In other words, these verses would equate God's longsuffering toward "vessels of wrath" with the state of Gentile supremacy over Israel, beginning in OT times and continuing intermittently into Paul's day.

Finally, the following context of vv 25-33 supports the identity of the "vessels of wrath" as Israel's oppressors. As seen above, all these quotations refer back to the Assyrian oppression in the second half of the eighth century. In many ways Assyria was a "vessel" of the Lord. The term "vessel" in the Greek NT and in the LXX is σκευος (in the LXX it normally represents כֶּלִי), a word which designates not only dishes and household utensils, but a great variety of implements, including weapons (e.g., Deut 1:41; Judg 18:11).²⁴ In Isa 13:5 the Medes are God's weapons to destroy Babylon; here the same Hebrew term כֶּלִי is translated in the LXX by the related word ὄπλον, "weapon." It is striking that Paul quotes Isa 10:22-23, which occurs in

²⁴See the discussion of LXX usage in C. Maurer, "σκευος," *TDNT* 7 (1971) 359-60.

the very context of a lengthy passage describing Assyria as God's weapon against Israel (Isa 10:5-34). In this passage Assyria is called "the rod of my anger," "the club of my wrath," "the ax," "the saw" (vv 5, 15, NIV). Assyria's career is described as follows: God is gracious to Assyria and uses it to punish Israel (vv 5-6, 23), Assyria becomes proud against God (vv 7-14), God destroys Assyria (vv 5, 12, 15-19, 24-34), Israel is blessed with victory and deliverance (vv 17-23). This pattern fits exactly with that of Rom 9:22—God's patience towards vessels of wrath used to display God's judgment and then his merciful deliverance of his people.

It might be tempting at this point to interpret "vessels of wrath" in Rom 9:22 as "vessels which bring wrath." "Of wrath" is certainly a genitive of quality, "vessels characterized by wrath,"²⁵ but in Paul's context the thought predominates that these vessels will *receive* God's wrath, just as the "vessels of mercy" will receive his mercy. So it is best to take this designation as referring to the planned destruction of these vessels (cf. "son of destruction" in 2 Thess 2:3). This is the same emphasis found concerning Assyria in Isaiah 10.

A PROPOSED SOLUTION

In view of the evidence presented to support national Israel as the object of Rom 9:25-26, the six arguments mentioned earlier favoring a Gentile application can be answered adequately.

1) Paul's mention of Gentile believers in v 24 does not contradict the interpretation suggested here. Paul obviously includes them among God's "vessels of mercy" and often states that they will share in the blessings promised to Israel (Rom 11:17-20; Gal 3:14; Eph 2:11-13, 19; 3:6; cf. Matt 21:43). The question is the proper reference of the prophecy in vv 25-26. Since the word "Gentiles" appears immediately before the citation, many assume that Paul sees some reference to Gentiles in this prophecy. But the whole sentence in which the citation is found begins at v 22, and the main clause is, "What if God endured the vessels of wrath?" This interpretation would link the prophecy to the main clause of the sentence. It appears to this writer that Paul invokes Hosea's prophecies not to prove large-scale Gentile conversions, but to prove the temporary but very real nature of Israel's period of unbelief and disenfranchisement prior to her final restoration. The prophecies cited in vv 27-29 continue that theme, while the nature of Gentile belief, introduced by Paul in v 24, is picked up in v 30.

²⁵Nigel Turner, *Syntax*, Vol. 3 of J. H. Moulton, *A Grammar of New Testament Greek* (Edinburgh: T. & T. Clark, 1963) 213.

2) The δέ in v 27 is not a strong adversative and certainly does not demand a change of subject. The NIV leaves it untranslated. If there is any contrast indicated, it is simply between two different aspects of Israel's judgment.

3) 1 Pet 2:10 was addressed primarily to Jewish believers (1 Pet 1:1; Gal 2:9); and in any case, all recognize that only true believers can ever be members of God's promised kingdom (John 3:3).

4) The argument concerning "vessels of wrath" is expanded in the previous section.

5) All three quotations in Rom 10:19-21 (quoting Deut 32:21; Isa 65:1-2) prove the same point: God revealed himself more than sufficiently to Israel, so that she is without excuse. The occurrences of δέ in vv 20, 21 are again not strongly adversative. The "non-nation" in v 19 is, according to Deuteronomy, one of Israel's oppressors, and is favored by God only in this: he gives the "non-nation" power to oppress Israel before he destroys it (Deut 32:27, 36-43). The oppression by these nations is another way God sought to reveal his will to Israel and bring her to repentance. V 20 emphasizes God's continuing to reveal himself to Israel, even as she refused to seek him, and v 21 continues the quotation, emphasizing the continuing nature of this revelation and invitation.

6) In Rom 10:19 Paul speaks of Israel's jealousy being aroused because of Gentile supremacy in the world (cf. Rom 9:22-24); with a play on words in Rom 11:11, 14, Paul seeks the same reaction by announcing Gentile supremacy in the church. Obviously, the believing Gentiles of Romans 11 are not the oppressing powers of Deut 32:21 and Rom 10:19; but in this dispensation, the two coincide in time. The "times of the Gentiles," in contrast to the OT period and the future millennial kingdom, witness Gentile supremacy in both the world and the church (Luke 21:24; Rom 11:25). The OT does have relevance for Paul's entire argument: it provides proof that, before Israel's restoration, she will experience a period of widespread unbelief, disenfranchisement, and subjugation to Gentile power, but that through these trials, and by means of them, God will bring her to repentance and restoration, thus fulfilling the covenants and promises (Rom 11:26, "*in this manner* all Israel will be saved"). Paul thus defines God's unchangeable election (Rom 9:6; 11:1, 28-29), defines his own ministry as it relates to that election (Rom 11:13-32), and declares the wondrous way God reveals his various attributes in this circuitous route leading to Israel's final salvation (Rom 9:11, 14-17, 22-23; 11:22, 32-36).

With this understanding of Paul's argument, one could expand and paraphrase Rom. 9:22-26 as follows:

What if God exercises his sovereignty over Israel by permitting godless Gentile nations to rule over the earth—nations he ultimately will destroy? God is patient with these nations in order to use them as instruments to deal with his own people. As they oppress Israel, God is revealing his wrath and power against her; and as God will later destroy them and deliver his people, granting them repentance and restoration, he will thereby reveal the riches of his glory to that nation. Yes, Israel has been prepared by God to experience his mercy and share his glory, but this blessing will come only to those Israelites who repent and believe in him. For the present only some are believers, who, along with believing Gentiles, will share in these blessings. But most of the nation is still in rebellion and under God's displeasure and judgment; their restoration as a nation is still in the future; as it says in Hosea, "I will call them my people who were not my people, and her beloved who was not beloved; and where it was said to them, 'You are not my people,' there they will be called sons of the living God."

This interpretation of Rom 9:25-26 maintains a consistent hermeneutic for the OT and NT and fits very well with Paul's exact terminology and development of argument in Romans 9-11.

REVIEW ARTICLE

The Post-Darwinian Controversies

JOHN C. WHITCOMB

The Post-Darwinian Controversies: A Study of the Protestant Struggle to Come to Terms with Darwin in Great Britain and America, 1870-1900, by James R. Moore. Cambridge: Cambridge University Press, 1979. Pp. 502. \$37.50.

With 350 pages of closely reasoned historical analysis and an impeccable style, bolstered by 986 bibliographically illuminating endnotes and a 58-page bibliography, James R. Moore of England seeks to demonstrate the "theological orthodoxy" of Darwinism and to explain all significant Protestant responses to Darwin in both Great Britain and America during the last three decades of the nineteenth century in the light of this thesis.

It is indeed a major undertaking, and the result is a masterpiece of historical erudition. It appears that no non-Catholic writer on either side of the Atlantic who interacted with Darwin's theory of organic evolution escapes Moore's attention (p. 11 and n. 18). All previous writers on the history of these controversies are criticized for their shallow or provincial approach in neglecting "the thousands of books and articles on evolution and religion that were published in the wake of *The Origin of Species*" (p. 7).

The author, who serves as Lecturer in the History of Science and Technology in The Open University (England), wrote a doctoral thesis on this subject at the University of Manchester in 1975 (pp. x, 355 n. 23), and, with the aid of a generous grant, expanded his work into the present form early in 1978, using the large library collection at Princeton Theological Seminary as well as bibliographic resources available in England.

The basic thesis of the book is that a paradoxical harmony existed between true Darwinian evolutionism and Calvinistic/trinitarian orthodoxy (pp. 15-16, 280, 289-95, 297-98, 308, 327, 334-36, 341, 345, 349, 398 n. 110), even though Darwin himself never saw this and finally abandoned Christian theism by sinking into deism and finally agnosticism (pp. ix, 15-16, 109, 276, 315, 326-40, 346-51).

In order to accomplish this incredible *tour de force*, Moore not only leaves no stone unturned in eliminating the idea of "warfare" and "militant conflict" between science and Christianity but, inevitably, redefines Christian "orthodoxy" to the total exclusion of all forms of "Biblical fundamentalism" with its "literalistic" hermeneutics. If Christianity could somehow be "transformed" and "rightly viewed" (pp. 1, 16), there could be no conflict with Darwinism!

For "Fundamentalism" Moore has nothing but contempt. Because of their "deeply biased interpretations of the post-Darwinian controversies" (p. 69), "the movement of aggressive advocates of 'fundamental' Christianity which appeared in the United States about the year 1920" (p. 70) "could not remember the evangelical evolutionists among their ancestors" (p. 73) such as A. H. Strong, B. B. Warfield, James Orr, and G. F. Wright (pp. 71-72), and, thus, "bereft of intellectual leadership . . . panicked" (p. 74). Devoid of "Galilean charity . . . their indictments of modernism and evolution closely resembled Allied propaganda" which taught Americans "to hate Germany, that barbaric nation which, to the Fundamentalist way of thinking, had uniquely fostered critical and evolutionary thought." Now it became the duty of fundamentalists to avenge the "theological atrocities" committed by German critics against the Bible (p. 74).

With rather obvious relish, Moore, the historical pacifist, militantly attacks all "zealous defenders of biblical literalism" who indulged in "monkey business" in their "campaign against evolution in education" (p. 75). Our author is not at all reticent in his description of how "the agnostic lawyer, Clarence Darrow . . . swung with the spirit of the moment" during the famous Scopes Trial of 1925, "taking advantage of the popular impression that the Bible and evolution were on trial to land a crushing blow on the premier representative of the Fundamentalist opposition [William Jennings Bryan], "making him talk nonsense" and "confess ignorance." Thus, "the Fundamentalists were reversed" and "the world could not stop laughing at their ignorance" (p. 76).

Professor Moore presumably finds it inexcusable for the "defenders of biblical literalism" to have taken seriously the biblical commands to "fight the good fight of faith" (1 Tim 6:12; cf. 2 Tim 4:7) or to have utilized "the divinely powerful" "weapons of our warfare . . . for the destruction of fortresses" (2 Cor 10:4). On the other hand, the evolutionary scientist Maynard Shipley "is perhaps to be excused for not always writing dispassionately and for omitting sufficient documentation in his 'short history of the Fundamentalist attacks on evolution and modernism'" (p. 75). Thus, while "the symbol of war . . . was an appealing one to the fundamentalist" (p. 74, quoting Norman Furniss), "the military metaphor must be abandoned by those who wish to achieve historical understanding" (p. 76).

Does James R. Moore, then, approach the history of science and Christianity without any bias whatsoever? No, he honestly believes that "Darwinism was the legitimate offspring of an orthodox theology of nature and . . . that, 'rightly viewed,' orthodox theological bottles proved to have been made expressly for holding the new Darwinian wine," even though "to reason thus may well invite the accusation that one is doing scarcely veiled apologetics" (p. 16).

Our author's respect for Darwin—a respect that borders on reverence—is indeed "scarcely veiled." Darwin's "epoch-making discovery . . . made biological evolution for the first time scientifically cogent and theologically challenging" (p. 214). "Theory and prejudice were tempered with that caution

which caused Darwin's scientific reputation to endure and with those noble virtues, comprised in the Golden Rule, which endeared his character to every race and class and nation" (p. 161; cf. p. 138).

"Face to face with a mountain or a coral reef, the biblical chronology seemed nonsense" to Darwin. For him, "gratuitous explanatory concepts, from catastrophes to archetypes" were simply "weak and beggarly elements" (p. 152). In fact, there was no ultimate *certainty* in the natural world, except for the certainty that there is no *fixity* of biological species (pp. 87, 115, 214-16). All is vague and in a state of flux. Moore is convinced that "it was these beliefs about certainty and fixity which were primarily overthrown" by Darwin (p. 15). As for the fundamentalists who held to the chronologies and concepts of Genesis out of a sense of loyalty to the Christ who endorsed Genesis, "never again" after the Scopes Trial of 1925 would they "make front-page news across the nation" (p. 76). Thus, the only controversy that remains is "whether evolutionary theory demonstrates the need for a new religion to include the new idea of an evolving Universe or whether nothing more is needed than a transformed—or for the first time clearly understood—Christianity" (p. 16, quoting John Passmore).

Moore does admit, however, that Darwin's theory faced some very serious problems. "Above all, Darwin's theory of natural selection demanded a vast amount of time" (p. 133), but "time, as we shall see, was precisely what Darwin was denied" (p. 129). William Thomson (later Lord Kelvin), a brilliant English physicist and mathematician, showed that the earth could not be as old as evolution demanded (p. 134—though Moore does not seem to realize that even radioactivity has not invalidated Kelvin's arguments). Darwin commented to a friend: "I am greatly troubled at the short duration of the world according to Sir W. Thomson, for I require for my theoretical views a very long period *before* the Cambrian formation" (p. 135).

Another problem was "missing links" in the fossil record. Speaking for Darwin, George Frederick Wright insisted, naively, that the geological record was "even in its best preserved sections, . . . poor and beggarly beyond description" (p. 288). Again, our author gives no evidence of comprehending the futility of such evolutionary rationalizations in the light of the obvious non-existence of whole chains of links—a fact increasingly recognized by leading paleontologists today.

Darwin finally convinced himself that to believe in "miraculous creations" would make "my deity Natural Selection superfluous" (pp. 322, 344). But to say that "nature selects the fittest" is far from explaining where "the fittest" comes from. An obvious example of this is the fantastically complex human eye. Moore unforgivably dismisses the whole problem by saying that Darwin took this famous argument from design "as the *pièce de résistance* for an omnivorous natural selection" (p. 309; cf. p. 255).

A supreme tragedy—and absurdity—was Darwin's conviction that his own brain derived ultimately "from unreasoning lower animals by fixed biological laws," though this concept did give him, at least on one occasion, a "horrid doubt" concerning the validity of his own evolutionary reasonings

(p. 321). Moore, of course, offers no solution to Darwin's dilemma. Alfred Russel Wallace, who independently "discovered" the theory of organic evolution, profoundly disagreed with Darwin's view that man differs from the animals only in degree, not in kind (pp. 184-90). Darwin's answer, which Moore apparently shares, was that the evolution of humanity is analogous to the mystery of the development of the individual human soul (pp. 157, 280, 337, 347). Darwin, of course, could not have known even the outlines of the veritable mountain of scientific evidence against such a concept which is available today. But Professor Moore should know better.

The major portion of the volume provides a brilliant though biased analysis of the astounding variety of responses to Darwin on both sides of the Atlantic. Moore's heroes, of course, turn out to be the "Christian Darwinists" (i.e. theistic evolutionists), such as James Iverach and Aubrey Lackington Moore in Great Britain (pp. 252-69) and Asa Gray and George Frederick Wright in America (pp. 269-98). The villains, somewhat surprisingly, include not only the "Christian anti-Darwinians" such as F. O. Morris, E. F. Burr, L. T. Townsend, C. R. Bree, T. R. Birks, G. T. Curtis, and especially Charles Hodge and J. W. Dawson (pp. 196-205), but also a wide spectrum of "liberal Darwinists" and "Neo-Lamarckians" including St. George Mivart, Frederick Temple, John Bascom, Joseph LeConte, Thomas MacQueary, Lyman Abbott, Francis Howe Johnson, George Matheson, Henry Ward Beecher, Minot Judson Savage, John Fiske, Henry Drummond, and especially the popular Herbert Spencer (pp. 153-73, 217-51, 304-7).

Somewhat beyond the comprehension of the present reviewer was Moore's theological classification system. Christian anti-Darwinians such as Charles Hodge and John William Dawson are labeled as "semi-deists" (p. 339) because "they believed that God may 'intervene' in the course of nature" (p. 328). "*A theory of occasional intervention [namely, special creation] implies as its correlative a theory of ordinary absence*"—a doctrine which "fitted in well with the Deism of the last century. . . . Cataclysmal geology and special creation are the scientific analogue of Deism" (p. 264, quoting with approval A. L. Moore [1843-90]).

Our author creates even greater theological confusion when he asserts that Christian Anti-Darwinism, which involved an endorsement of the fixity of biological species (= "after its kind" in Genesis 1 and Leviticus 11), was "largely an amalgam of biblical literalism and Neo-Platonism" and "may thus in fact have had little to do with Christian doctrines" because it was conditioned by "philosophical assumptions with which the Christian faith has been allied" (p. 215; cf. p. 15). The biblical literalism of anti-Darwinism, contrary to Moore's opinion, came from a consistent application of historical/grammatical hermeneutics to the text of Genesis as confirmed by the Lord Jesus Christ, who referred to each of the first seven chapters of Genesis in a literal fashion, and by the NT writers, every one of whom referred to Genesis 1-11 in a literal fashion. Neo-Platonism has had no influence whatsoever in the consistently biblical interpretation of Genesis with regard to supernatural creation or other doctrines.

In complete contrast to the Christian Anti-Darwinians, "Christian Darwinism" is set forth as Christian, theistic, trinitarian, and Calvinistic! While acknowledging that Calvin himself was a strict creationist (p. 337), Moore nevertheless insists that it was "orthodox Calvinistic theology" which reconciled "providence and natural selection" and which demonstrated an ability "to reconcile 'chance' and providence, 'second causes' and a *prima causa omnium*," making provision for "even those events which seemed independent of or irreconcilable with divine purposes" (p. 334). Thus, in total contradiction to biblical revelation concerning creation, sin, and the curse, to say nothing of the scientific impossibility of natural selection as a mechanism for macroevolutionism, Moore makes divine sovereignty do service for Darwinism. Though Darwin finally disowned theism, our author assures us that his great discovery was the ultimate fruit of "the 'biblical' or classical Christian conception of God as Creator," which provided for "a free and perpetual Providence, the contingency of nature, and empirical methods in science," mediated through such thinkers as Bacon, Boyle, and Newton, and, at the dawn of the nineteenth century, William Paley and Thomas Robert Malthus (pp. 327-28, 308-26). Our author never explains, however, why "strict creationists" (such as Calvin himself!) could not hold such theistic views, nor why they necessarily led to a concept of evolutionism through natural selection.

Nowhere, perhaps, is Moore's theological incompetence more clearly displayed than in his effort to wed Christian trinitarianism to Darwinian evolutionism. Determined somehow to canonize Darwin as an unwitting apostle of the Church (who, "under the guise of a foe, did the work of a friend," quoting A. L. Moore, p. 268), our author uses Leon Festinger's theory of cognitive dissonance ("perhaps the most influential general theory of attitude change"—p. 14) to show how beautifully "Anglo-Catholic theology and its doctrine of divine immanence . . . made its contribution to the reduction of dissonance between Darwinism and Christian beliefs" (p. 337). Somehow equating "God's triune nature" with "divine immanence"—a colossal theological blunder—Moore suggests that the reconciliation of Christianity and Darwinism "comes in a fresh appreciation of God's triune nature and a 'fearless reassertion' of 'the old almost forgotten truth of the immanence of the Word, the belief in God as 'creation's secret force.''" No less a doctrine will accommodate both Darwinism and theistic belief" (p. 337, again quoting A. L. Moore). Those who are knowledgeable in the history of science and theology will surely be astounded to learn that Darwinism "has helped the Church to recover an understanding of God's triune nature that was obfuscated by the deism of the Enlightenment" (p. 268).

"The great and learned Charles Hodge (1797-1878)," for over fifty years professor of exegetical, didactic, and polemical theology at Princeton Theological Seminary, whose "three thousand former students carried forth his 'Princeton Theology,' the Calvinism of the Westminster divines . . . and the verbal inspiration and inerrancy of Holy Scripture" (p. 203), certainly did not view Darwinism in that light! Toward the end of his life, in a

carefully written analysis entitled, *What is Darwinism?*, Hodge concluded that it was another form of atheism, because it replaced God's revelation in both Scripture and nature with human speculations (p. 204).

Although Moore politely dismisses Charles Hodge as "the last great representative of Calvinistic orthodoxy before the spread of the modern historical consciousness" (p. 204), he was far more than that. He was, in this reviewer's opinion, the most discerning thinker among all the participants in "the post-Darwinian controversies" of the nineteenth century. He was anti-Darwinian simply because he saw, far more clearly than others in the vast spectrum of theological interaction with Darwin's theories, that the deification of natural selection involved a destruction of both true science and true biblical Christianity. He would, perhaps, be even more horrified to read Moore's conclusion that "Christian Darwinians were notably orthodox in their beliefs" and that "it was their orthodox theology, in fact, which determined [!] that some Christians could become Darwinians" (p. 341).

Princeton University (then known as the College of New Jersey), the reviewer's alma mater, mainly through the influence of Charles Hodge (who served as president of its board) remained "a thoroughly orthodox Presbyterian institution" in spite of the fact that James McCosh (1811-94) assumed the presidency in 1868 (pp. 245, 385 n. 81). McCosh was a strong Darwinian except on the question of human origins and "did not occupy his new post for a week before expressing to the upper classes of the College that he was fully in favour of evolution, provided that it was 'properly limited and explained'" (p. 246).

Ten years later, an even greater tragedy (in the reviewer's opinion) befell American Christianity: "After Hodge's death in 1878 his students and colleagues could safely entertain an evolutionary account of creation" (p. 241). One of his students, who had previously graduated from the College, was Joseph S. Van Dyke, author of a mild endorsement of Darwinism entitled, *Theism and Evolution* (1886). Sadly, Hodge's own son and successor as professor of theology at the Seminary, Archibald Alexander Hodge (1823-86), "must be credited for placing his *imprimatur*, the honoured name of Hodge" upon this volume by writing its introduction. "Surely this, coming in the last year of his life, was a turning point for the acceptance of evolution among American Protestants" (pp. 242, 307).

Although many lesser voices continued to be raised against Darwinism (pp. 11, 93), including those of the greatly despised "Fundamentalists" of the 1920s (pp. 68-76), it is a solemn fact that by the time of the Darwin centennial of 1959, significant opposition to evolutionism had all but ended in the western world. If it had been written in the early 1960s and if its bizarre form of theistic evolutionism had not been included, Moore's book might have convinced many that Darwinism was here to stay.

But all this has changed. During the 1970's a veritable army of highly trained scientists, analogous to those who first opposed Darwin's theory (pp. 80-88), arose in Great Britain as well as in America to take a strong stand against the theological distortions of Genesis and the philosophic distortions of the fossil record, genetic and thermodynamic laws and astro-nomic evidence which have been perpetrated for over a hundred years in the

name of evolutionism (see, e.g., Henry M. Morris, ed., *Scientific Creationism* [San Diego: Creation Life Publishers, 1974], and a partial listing of the writings of forty of the more prominent creation scientists of this generation in John C. Whitcomb and Donald B. DeYoung, *The Moon: Its Creation, Form, and Significance* [Winona Lake, IN: BMH, 1978], pp. 166-69).

In conclusion, James R. Moore has devoted years of skillful efforts to create an ephemeral mirage: a non-biblical form of theism wedded to an unscientific concept of life history on planet earth. He could therefore be the last great representative of theistic evolutionism before the rise of late twentieth century scientific creationism. The true Church of Jesus Christ still awaits a definitive work on the history of science and theology, utilizing valid historiographic methodology and style and saturated with the theological presuppositions of Christ and the apostles. May that day soon come!

BOOK REVIEWS

Basic Principles of Biblical Counseling, by Lawrence J. Crabb, Jr. Grand Rapids: Zondervan, 1975. Pp. 111. \$6.95.

After reviewing the Freudian, Rogerian, Skinnerian, and Existential approaches, Dr. Crabb concludes that "Scientific methodology is not adequate to establish the validity of any one view of man's basic nature. Without the weight of certainty, each system is a floating anchor. Selecting a basic position on the nature of man, the universal so badly needed in the field of counseling, resembles a random throw at the dart board unless some objective source of knowledge is available. To find certainty, there is simply no avenue to pursue but revelation."

Dr. Crabb argues that a person's basic need for significance is to be found in the facts (1) that he is a person existing in the image of God, and (2) God has a sovereign program and is sovereignly controlling events in his life (pp. 52-61).

For Crabb, the order for biblical counseling is to "correct the beliefs, align the behavior with the beliefs, then enjoy the resultant good feelings: fact-faith-feeling. Any variation from that order will not work" (p. 54). His approach may be summarized as follows: Get the counselee to correct his thinking in conformity with the Bible, get him to accept (be content with) God's sovereign provision for him, get him to accept responsibility for confessing and forsaking sin and for proper behavior as strengthened by God.

Jay Adams has emphasized the necessity for changed *behavior*. Crabb, on the other hand, has emphasized the necessity for changed *thinking*. To this nonphilosophical and pragmatic reviewer, this distinction concerns emphasis and semantics more than essential difference. Adams, obviously, does not advocate unchanged thinking, nor does Crabb advocate unchanged behavior. Both equally advocate confession of sin and obedience to God.

While not in objection to content, the subtitle, "Meeting Counseling Needs Through the Local Church," does not seem to be justified by the content of the book. The book affirms that the fellowship of the local church provides the "essential environment for healing and restoration" but does not deal with the matter of *how* counseling needs are met through the church. There are only a few typographical flaws (see pp. 35, 71, 97, fifth printing).

Christians should rejoice that God has raised up men such as Larry Crabb to resist the morally deadening consequences of humanistic psychology. His approach is certainly biblical in that it honors and exalts the Bible and Christian in that it honors and exalts Christ.

CHARLES R. SMITH

Effective Biblical Counseling, by Lawrence J. Crabb, Jr. Grand Rapids: Zondervan, 1977. Pp. 191 (with 8 unnumbered pages of chart appendix). \$6.95. Paper.

In the Introduction and in Chapter One, Crabb asserts that biblical counseling is essentially a relationship between people who care. He then outlines the goal of biblical counseling—Christian maturity.

In Chapter Two, Crabb presents four basic approaches to the relationship of Christianity and secular psychology. The first is that they are "Separate but Equal." According to this approach, Christianity and psychology operate in two essentially distinctive areas. Christianity deals with spiritual and theological issues whereas psychology deals with the supposedly unrelated mental health issues. Crabb rightly objects that most psychological malfunctions stem from problems like guilt, resentment, anxiety, uncontrolled appetites, etc.—matters about which the Bible speaks extensively and authoritatively.

The second approach he labels as the "Tossed Salad" model. This approach freely integrates items from both sources. The major objection is that psychologically interpreted data contradictory with biblical data are often uncritically tossed into the mixture.

The third approach is labeled as the "Nothing Buttery" model. In this model, secular psychology is ignored and the appeal is for nothing but the Bible for psychological guidance.

Though recognizing that only the Bible can speak with absolute authority, Crabb favors a fourth approach which he labels as the "Spoiling the Egyptians" model. This approach is willing to accept and employ those aspects of secular psychological theory which are in harmony with revelation. He validly cites a number of psychological concepts which are taught by secular men yet are in conformity with biblical data.

This reviewer does not object to Crabb's proposed model. The concept of recognizing truth wherever it occurs is valid. And secular psychologists can be of great help in discovering truths regarding such matters as the effects of sleeplessness, oversleeping, diet, fasting, drugs, T.V., and a host of such matters. But when it comes to basic issues such as personal responsibility, etc., one wonders who has done the "spoiling." In other words, in the majority of issues it is the "Egyptians" who have done the "spoiling," or borrowing! We are glad for the fact that Glasser, for example, has discovered some aspects of the truth. But did we learn anything from him in this matter that we did not already know from the Bible? In issues of this kind, are we borrowing anything? As stated earlier, these questions should not be reviewed as objections to Crabb's approach, but only as personal qualifications or limitations for the terminology.

In Chapter Three, Crabb reasserts the thesis of his earlier work, *Basic Principles of Biblical Counseling*, that humans have two basic needs—for significance and for security. These can be met only by understanding (1) who we are in Christ and (2) his infinite power and purpose for our welfare.

Chapter Four asserts that behavior is motivated by attempts to meet felt needs. A Christian can become truly productive in his relationship with others only when he realizes that all his own needs are met in Christ.

Chapter Five presents a psycho-anatomy of an unsaved person and of a committed believer. The essential difference is in the believer's acceptance of the Bible for correction of his thinking and his behavior. An interesting minor point is the assertion that the human will is free (p. 100) but is bound due to the fact of its union with a darkened and bound understanding (p. 101). This may be a useful theological abstraction but it is even more difficult to distinguish between the mind and the will than between the mind and the emotions. Another interesting side-point is the contention that "the criterion for distinguishing between non-sin-related negative emotions and sin-related ones is this: any feeling which is mutually exclusive with compassion involves sin" (p. 103). Crabb avoids mere Fletcherism here, but it is doubtful that this test should be used as the single determinant. Such a test might lead to the conclusion that I am more compassionate (and thus more righteous!?) than God since his plan results in suffering and torment for sin whereas mine (incorrectly) would not. Crabb needs to qualify or explain this point more thoroughly.

Chapter Six points out that problems arise when there is invalid (unbiblical) thinking regarding how to meet one's needs. People are motivated to meet whatever goal they assume will meet their needs.

Chapter Seven states that problems develop when obstacles prevent a person from achieving his perceived goal. The obstacle of an unreachable goal produces guilt. The obstacle of external circumstances produces resentment. The obstacle of fear of failure produces anxiety.

Chapter Eight asks the question, "What do you try to change?" The answer is, we must change the "belief that we need anything other than God and what He chooses to provide to meet our personal needs for significance and security" (p. 145).

In Chapter Nine, Crabb argues that the concept of nouthetic (confrontational) counseling, while often valid, is too limited. He agrees with Carter that *parakaleō* (about 113 occurrences including cognates) provides a more comprehensive basis for Christian counseling than does *noutheteō* (about 13 occurrences). He then presents the following model for counseling: (1) Identify and empathize with problem feelings, (2) Identify problem behavior, (3) Identify problem thinking, (4) Then clarify biblical thinking (to do this it is helpful to (a) identify where the wrong thinking was learned, (b) encourage expression of emotions surrounding the belief, (c) support the client in changing his thinking, (d) teach the client what to fill his mind with), (5) Secure commitment to act in accord with the new thinking, (6) Plan and carry out biblical behavior, and (7) the last stage, identify Spirit-controlled (biblical) feelings.

The closing chapter (Ten) presents a model for counseling within a local church. While it is obvious that different levels of training, spiritual maturity, and personality development will produce Christian counselors with differing levels of ability, the validity of Crabb's proposal for three levels dealing with Feelings (Level I), Behaviors (Level II), and Thinking (Level III) was not obvious to this reviewer. What is very obvious is that the members of any church, or other group of Christians, would be benefited by such loving biblical concern and counsel.

This extensive review seems warranted both by the significance of the subject and by the significance of Crabb's contribution. Highly recommended. (Typographical errors occur on pp. 167 and 184).

CHARLES R. SMITH

Christian Ethics For Today, by Milton L. Rudnick. Grand Rapids: Baker, 1979. Pp. 150. \$7.95.

It is a nearly impossible task these days to maintain pace with the staggering production of books pertaining to matters moral and ethical. Many of these volumes end in treading upon each other, thus neutering their impact. One almost wants to cry out, "Cease and desist!" However, Milton Rudnick has made a unique and helpful contribution to ethical studies. His book has many virtues. Perhaps the first attention-getter, at least to this reviewer, was that he had adopted a rules-deontology theory. In the interest of balance he softens this with a "contextualist bent" (p. 10) and with his explanation that he sees it more "as a way of asking questions" (p. 21). As Dr. Rudnick laments, there are few rules-deontologists in print today. This is obviously the case because society is becoming increasingly relativistic, with the "rule" of the day seeming to be that there are no rules.

Rudnick's profession of a high view of Scripture is refreshing (pp. 15-17) and is demonstrated throughout. His criticism that many evangelical pastors and educators are not prepared and capable in the field of ethics is both a needed and well-taken rebuke to evangelical colleges and seminaries which have failed to train in this area of thought (p. 20). His priority structure placing honor to God and service to others ahead of personal self-interest is on target in the midst of an incredibly self-oriented age (pp. 40-41). Though devoid of exegetical support, his definition of biblical love as selfless giving and commitment to others is helpful (p. 63). His opposition to the contemporary notion that justice is to take the form of egalitarianism or a utilitarian ethic is refreshing, although this discussion could have been fleshed out considerably. The chapter on the place of reason and its subservience to divine revelation (pp. 75-88) is a fine contribution in an age where secularists worship unrestrained reason and many conservative evangelicals may be characterized by ignorance and blindness.

While this volume is a well-organized and helpful volume in many respects, it is not without its faults. Its discussion of the sin problem which man faces and the salvation which he so desperately needs could be stated more accurately and strongly (pp. 35ff). Salvation is made to sound more like a reform movement than the magnificent, supernatural regeneration which it is. The chapter entitled "Corruption" (chap. 1) needs revision and strengthening. Confusion is created in the use of the phrase "our creation by God" (p. 27) and the author's apparent, yet vague, affirmation of traducianism (p. 28). At first reading, Satan appears to be given too much credit for sin (e.g., pp. 26ff) with too little emphasis upon man's intrinsic depravity. The tendency to soften the blow by redefining sin and depravity as "deficiency" (p. 27) is a distraction. The discussions on love (e.g., p. 37), self-image (p. 26), and

obedience (p. 61) are quite fluffy and need improvement. The author's affirmation of sacramentalism will discourage many from reading objectively (pp. 95-96). In the midst of helpful material on disobedience and its consequences, there is a disconcerting statement about a destroyed faith resulting in "damnation" which appears to imply the prospect of loss of salvation (p. 43).

Unfortunately, there are a few more serious flaws in Rudnick's work. Although he is a confessed theologian, his minimal use of Scripture and the absence of any exegetical work detract from the book. Further, he becomes very "mystical" at times, especially in his development of the role of the Holy Spirit (e.g., pp. 47-48, 91-92, 102, 136, 140, etc.). While this reviewer certainly does not reject a place and role for the Spirit of God, it seems that Rudnick's emphasis upon "inner guidance," "impulses," "contact," "guidance from within," "communicating," and "sense or feel" are a bit overdone for a rules-deontologist. There should have been at least an equal amount of space given to explicating the precepts and principles of Scripture which constitute the rule of faith and practice. The imbalance could lead undiscerning readers to assume that the preeminent principle is to be that "still, small voice within" who will *reveal* insights to us, rather than the written, propositional revelation of God. The author gives the impression that God is still giving revelation today.

Another defect, serious in its potential for misunderstanding, is the assertion that "in the Bible God has not answered all of our ethical questions, nor has He resolved all of our moral problems" (p. 53). This is akin to saying that the Bible is not an adequate guide to twentieth-century man! The Bible certainly is adequate and is replete with material to guide the believer through the moral bog of this era. This is especially true in the very illustrations which Rudnick cites as not under the umbrella of biblical revelation.

A final flaw to be singled out here is the discussion of self-acceptance or self-image (pp. 69-70). Borrowing too heavily from modern secular psychology, Rudnick encourages people to focus on themselves and what they do *not* have. Such statements as "The truth is that sound and healthy self-esteem is a gift from others, based on their attitudes and actions. Only the person who has been loved can love self and others" (p. 70), or "There is a sense in which it is true that before a Christian can love others, he must be able to love himself" (p. 69), or "Their personal comfort and confidence, as well as their ability to function effectively, depends to a significant degree upon the amount of loving respect which they receive from others. A healthy and positive self-image is essential to happiness . . ." (p. 64) are in need of serious re-evaluation. The endorsement of "happiness" as a goal of life as well as the apparent permission given wherein people have no ethical capacities or responsibilities to others *until* their own self-esteem needs are met, is everywhere rejected in the Scriptures (e.g., Luke 6:27-38; 9:22-24). Indeed, the Bible states that self-love and self-esteem are the problems of the age, not the solution (e.g., 2 Tim. 3:1-5).

There are a few mechanical faults, as well. Due to its lack of documentation and references, the book will not aid the serious student in his

study and research. There are a few typographical errors, but these do not seriously detract. Hopefully, there will soon be a paperback edition which will make the book more accessible to students.

In spite of these faults, Dr. Rudnick, who is associate professor of religion and theology at Concordia College in St. Paul, Minnesota, has made a valuable contribution. His personal burden and hortatory style is refreshing. This reviewer shares Rudnick's concern that the evangelical community is ill-prepared to make value judgments and ethical decisions and consequently has remained a spectator in this domain. If we believe that we represent the truth of God, we should be on the cutting edge of the debates and decision-making processes.

W. MERWIN FORBES

Reason Enough: A Case For The Christian Faith, by Clark H. Pinnock. Downers Grove: InterVarsity, 1980. Pp. 126. \$3.50. Paper.

Nearly fifteen years after writing a small handbook on Christian evidences and apologetics entitled, *Set Forth Your Case* (1967), Clark H. Pinnock, Professor of Systematic Theology at McMaster Divinity School, Ontario, Canada, now sets forth a fresh case in the form of five circles of evidences for "the truth claims of the Christian message." These circles are: (1) The Pragmatic: Does the Gospel give life meaning? (2) The Experiential: Is religious experience credible? (3) Cosmic: Do the heavens really declare the glory of God? (4) Historical: Did the Son of God actually come to earth? (5) Corporate: Does Christian faith change lives?

The writing style of this handbook is smooth and flowing, with one thought building impressively upon another. It is the type of work that will attract students on university campuses who want to see their unsaved friends come to a saving knowledge of Christ. But it is, nevertheless, a dangerous book, for it seriously dilutes the biblical message in order to make it rationally appealing to the unregenerate reader.

Pinnock protects himself from the charge of pure rationalism by assuring his readers that he is "not aiming at rational proof, but rather at a testing of faith in the light of knowledge which will enable you to take that step of commitment without sacrificing your intellect" (p. 18; cf. p. 69). But such assertions are modified by his insistence that Christian truth claims must be rationally tested (pp. 11, 12, 13, 17, 37, 38). Nothing is said here of the self-authenticating witness of the Word of God through the convicting work of the Holy Spirit of God (Heb 4:12, 1 John 2:20, 27). Sadly, all one can hope for at the end of Pinnock's long tunnel of rationalistic analysis is "reasonable probability" (pp. 88-89). Conspicuously absent from this book are the acclamations of total spiritual confidence and assurance that we read from the pens of the apostles as models for true Christian experience (cf. 2 Tim 1:12; 1 John 4:6).

Great indeed are the losses for revealed truth which this system of apologetics necessarily entails. In the first place, the biblical teaching on human sin is drastically modified. "It may be that the Christian conviction

about human sin has been overstated at times, particularly by the Augustinian tradition" (p. 33). Unbelievers are politely asked "to approach the subject [of Jesus' claims] with an open mind" (p. 75). The author is "not asking anyone to accept the text [of the NT] uncritically, but only to give it a fair hearing which the facts demand" (p. 78). The desperate wickedness of the human heart which Jeremiah described (Jer 17:9) and which Paul explained in terms of the consequent limitations of rationalistic apologetics (1 Cor 2:14) is reduced to a mild question concerning those who reject the resurrection of Christ: "I wonder about whether they are really honest" (p. 89).

In the light of this, we are not overly surprised to discover that "all religions emphasize the need to develop and mature in the spiritual disciplines that lead to the knowledge of God" (p. 44). The reader is assured, however, that "all religions are not true in the same way" (p. 45). Pinnock is quite unhappy that "Freud is guilty of willfully caricaturing all the great religions" (p. 112). As far as our own American culture is concerned, "the popularity of motion pictures like *Close Encounters of the Third Kind* and *Star Wars* . . . express essentially religious themes, and people are responding out of their very human hunger for worship. They are feeling the truth of Jesus' words: 'For what shall it profit a man, if he shall gain the whole world and lose his own soul?' (Mark 8:36 KJV)" (p. 42). This is far different from the epistemological "common ground" noted in the Bible (cf. Rom 1:18-25).

Our author openly acknowledges: "I certainly go through periods in my life when God seems distant from me or I from Him." Is this an evidence of sin? Not necessarily! "I don't think this is always due to failure on my part" (p. 44).

Sin is apparently not an infinitely serious matter for Dr. Pinnock. The condition of heathen who never hear the Gospel is not to him an overly serious matter either (pp. 45, 110; cf. his article, "Why Is Jesus The Only Way?" *Eternity* [Dec., 1976] 13 ff.). But what about those who hear and reject the true Gospel? At this point, the words of our Lord Jesus Christ and of the apostles could be effectively used by the Holy Spirit to create deep conviction. But instead of this, we read simply: "I predict great sadness and self-destruction in this life and in the life to come" (p. 36). But what about the terrifying descriptions of an eternal hell found in Holy Scripture? Pinnock does not apparently see any great cause for alarm here, for "Christians are themselves to blame for adding to the scriptural imagery and for interpreting word pictures so literally" (p. 117). What, then, is hell? "The punishment, I believe, will not be so much torment visited upon lost souls as it will be the sorrow of having chosen to play god to the end and reaping the harvest of that choice" (p. 117).

For those who may consider the early chapters of Genesis a stumbling block to their evolutionary presuppositions, Dr. Pinnock has comforting words: "The Bible does not date the creation of the human race, nor does it describe the methods God employed in its formation. Whether it took millions of years or only a shorter period is not part of Christian essentials" (p. 109).

Karl Barth's heresies provide a major source of Pinnock's radical view that Gen 1:2 gives "the impression of some kind of dark opposition to God's

will and Word. The Bible makes little effort to elucidate the origin and precise nature of this dark reality which threatens God's rule, and therefore we lack the full explanation we might like" (p. 115). Pinnock borders on blasphemy when he lists Jesus with Karl Barth among six "intellectual and spiritual giants who wrestled with the need to be critical and honest as well as devout" (p. 112).

Further evidence of how far we have fallen from the great convictions of the Reformation period is found in Pinnock's reference to a pronouncement from Vatican II as "perhaps the strongest public statement ever made by a Christian body expressing the power of the Gospel to change culture" (p. 102; cf. p. 93). Mother Theresa, a Roman Catholic social worker in Calcutta, is highly praised because "she gains her inspiration and vision from the Church, a community founded on Jesus' own revolution of love" (p. 102). A "charismatic prayer community in El Paso, Texas" (p. 102), and a "network of radical Christian communities springing up in city and countryside" (p. 105), receive their share of praise because of various social activities.

All in all, this volume, presumably aimed by its publisher (InterVarsity Press) at the student population of the English-speaking world, will further contribute to the deep theological confusion that characterizes so many campus Christian groups. Because such a methodology is compatible with the natural man's compulsion to assert his autonomy, it will ultimately defeat its own alleged purpose to bear an effective witness for Christ. There is obviously a greater need than ever before for a volume that effectively presents the biblical concept of how to "sanctify Christ as Lord in your heart, always being ready to make a defense [that is, a biblical defense, cf. 1:23] to every one who asks you to give an account for the hope that is in you, yet with gentleness and reverence" (1 Pet 3:15 NASB).

JOHN C. WHITCOMB

The Epistle of Saint James, by Joseph B. Mayor. Minneapolis: Klock & Klock, 1977 (originally published 1892). \$15.95.

To have this classic work on James back in print is a great benefit to all serious students of the epistle. Attractively bound, and introduced with a new Foreword by Cyril J. Barber, this volume will continue to serve English readers for years to come.

Mayor's work on James is well deserving of its reputation as the "classic" volume on this epistle. In addition to its comments, and the extremely valuable notes on the Greek text, the volume includes 291 pages of introductory material on a wide variety of topics. Extensive discussion is given regarding authorship, which Mayor attributes to the Lord's brother, readership, date (Mayor places it between A.D. 40 and 50, p. cl), authenticity, and its relation to other New Testament books and the earlier writings.

An especially helpful contribution, rarely found in more recent commentaries, is a section of two chapters dealing with the grammar and style of James. Discussion and analysis occurs on such things as inflexions, syntax, pronouns, number and gender, cases, participles, ellipses, and pleonasm. "On

the whole," Mayor states, "I should be inclined to rate the Greek of this Epistle as approaching more nearly to the standard of classical purity than that of any other book of the N.T. with the exception perhaps of the Epistle to the Hebrews" (p. ccxlv).

A fascinating treatment of style is another valuable feature of this book, covering in detail James' usage of metaphor and simile (derived from rural life, the sea and stars, domestic life, and public life), paranomasia, alliteration and homoeoteleuta, asyndeton, and rhythm (pp. ccxlix-cclix). An extended bibliography is also given, although it must be supplemented with more recent works for today's readers.

This book is highly recommended for serious study of the epistle of James. It contains a rich mine of material for teachers and preachers. In the estimation of this reviewer, Mayor on James is still the classic on the subject.

HOMER A. KENT, JR.

Fundamentalism, by James Barr. Philadelphia: Westminster, 1978. Pp. 379. \$7.95. Paper.

The Library of Congress Cataloging Data lists this book under the index, "Controversial Literature," and well it should. This most provocative work, by the Oriel Professor of the Interpretation of Holy Scripture at Oxford University, is indeed a *controversial*, yet fine work. The reviewer could hardly put this book down. Not only is it full of genuine insights, but as one reviewer has remarked, "Evangelicalism can never again be the same."

What interest, one might ask, does James Barr have in Bob Jones, John R. Rice, and the *Sword of the Lord*? The answer is *none*. For Barr, a fundamentalist is basically a person with a high view of Scripture. Therefore, this book concerns fundamentalists (?) like Bernard Ramm, George Ladd, J. I. Packer, K. A. Kitchen and E. J. Carnell.

The answer to the question, "What is fundamentalism?" is not given in a one-sentence or even a one-page definition. Rather, the entire book is given over to the task of defining this question. On page v he comments that "evangelicalism is not fundamentalism; rather, fundamentalism distorts and betrays the basic true religious concerns of evangelical Christianity, and its [sic] does this especially through its intellectual apologetic."

Generally, fundamentalism ("a group of characteristics which most Christians do not approve of or like") is characterized by:

A. a very strong emphasis on the inerrancy of the Bible, the absence from it of any sort of error;

B. a strong hostility to modern theology and methods, as well as the results and implications of modern, critical study of the Bible;

C. an assurance that those who do not share their religious viewpoints are not really Christians at all (cf. p. 1).

Those who have received their training at Grace Seminary, or who are familiar with the writings of its faculty concerning creation, will especially enjoy reading pp. 40ff. Barr rightly shows that many "fundamentalists" (like

Thompson, Kline, and Kidner) do not accept Genesis 1-2 literally because it does not appear to be consistent with science. He derides these types of inconsistencies.

Chapter six is the most "soul searching" chapter in the book and should be read by all fundamentalists (all *types* of fundamentalists). Barr maintains that fundamentalists are guilty of merely passing along doctrine and not really doing theology. The reviewer must sadly admit that, in many cases, this is true. It is a challenge to evangelical theologians to become serious about the task which faces them. Evangelicals have made advanced strides in the areas of backgrounds and linguistic studies, but very little theologizing has been accomplished. By God's grace, may we accept this challenge and seek to remedy this failure on our part.

The book closes by identifying fundamentalism as "Mainly Personal Attitudes" (chap. 10). Barr seems to find it incredible that such outstanding scholars as R. K. Harrison, E. F. Harrison, Kenneth Kantzer, etc., can remain fundamentalists or evangelicals. He claims to find a breath of fresh air in what he refers to as the "new conservatives."

A book of this kind needed to be written and deserves to be read. Yet, it would have been better if it had been written by a true evangelical making an honest evaluation of fundamentalism. Perhaps this still will be done by someone in the near future.

DAVID S. DOCKERY
FORT WORTH, TX

The Future of the Bible, by Jakob van Bruggen. Nashville: Thomas Nelson, 1978. Pp. 192. \$3.95. Paper.

Jakob van Bruggen's *The Future of the Bible* is a disturbing book. Its author, Professor of NT Exegesis at the Reformed Theological College in Kampen, The Netherlands, calls into question and stringently criticizes a number of rather basic assumptions in contemporary Bible translating circles. The thesis of the book is that the principles and philosophies which prevail in modern Bible translating are woefully inadequate, and it is time for a return to the type of text and to the philosophy of translation which prevailed in earlier times. The "future of the Bible" is somewhat dismal and bleak, unless such a return is forthcoming.

The contents of the book may be briefly described. The first two chapters present a historical perspective on the translation of the English Bible. Here van Bruggen discusses some of the shifts which have occurred over the years with regard to attitude and procedure in Bible translation. In general, the author favors the "well-attested collective opinion" of the past, and advocates acceptance of change only with "great caution" (p. 54). Chapters 3 and 4 discuss the work and principles of modern Bible societies. Van Bruggen points out that whereas the Bible societies originally saw as their task the *distribution* of existing translations of the Scriptures, they now are increasingly involved in new *translation* of the Bible. This, the author

feels, is a problem because (1) the societies are para-church organizations which no longer view their task solely as a service to the churches, but as their own inherent duty towards modern society, and (2) they are guided by the principle of dynamic equivalence, which has led to an increasing role in exegesis and biblical introduction within the translations. Chapter 4 deals exclusively with van Bruggen's objections to the dynamic equivalence theory. A number of biblical examples are used to illustrate the inadequacies of the new approach (*vis-à-vis* Today's English Version). Chapter 5 sets forth the "characteristics of a reliable translation." Here van Bruggen suggests seven standards of judgment which should be followed to arrive at a "good" translation. The final chapter, entitled "The Need for a Church Bible," advocates a new "authorized version" which will be suitable for public and private usage. The responsibility for this task, van Bruggen warns, belongs only to the Christian Church, and not to others. Two appendixes conclude the book. The first deals with "Dynamic Equivalence and Linguistics." Here van Bruggen argues that "the dynamic-equivalent translation theory owes its influence and effect to the blending of modern theological prejudices regarding the Bible with data borrowed from communication theory, cultural anthropology, and modern sociology—rather than to insights from linguistics" (p. 151). The second appendix is entitled "A Comparison Between the King James Version and Some Modern Versions." Here the author concludes that "the language of the KJV is antiquated and should be improved for the twentieth century, but as a translation it is the most reliable one in use" (p. 192). Of the translations considered, van Bruggen regards the Living Bible as the least reliable.

A number of good things can be said about this book. In the first place, the English translation of the Dutch reads smoothly and felicitously. Unfortunately, the same cannot be said for van Bruggen's earlier book, *The Ancient Text of the New Testament* (Winnepeg: Premier, 1976). Strangely, the translator for the two books is the same, but in *The Future of the Bible* there was apparently editorial help from the publishers. The result is a very readable translation.

Second, many of van Bruggen's criticisms of the dynamic equivalent method are well taken. Theological conservatives probably have *not* subjected this approach to the sort of searching criticism which should have preceded its wholesale acceptance. Van Bruggen may be a little on the strong side when he calls the method "a disastrously unsound theory of translation" (p. 84) which "rests on a misunderstanding of God, man, and the world" (p. 96), a theory inadequate "for those who believe that the Bible is the inerrant word of God" (p. 96). And I think that van Bruggen's summary of his reasons for rejecting the theory of dynamic equivalence is a case of over-statement. Of dynamic equivalence he says:

1. It rejects the orthodox doctrine of the unity of the unchanged divine and human natures of Christ by making His words subject to all the limitations of the first century.

2. It denies that the Bible reveals absolute truth that transcends the time in which it was written. God's revelation aims to restore communication between God and man but cannot itself be described as part of a communication event.
3. It confuses the people *present* and the people *addressed* and thus limits the horizon of God's speaking in the Bible to the centuries of the past.
4. It fails to account for the creation of man in God's image, the unity of the human race in Adam, and thus its unity in guilt and punishment (p. 84).

But there are certainly problems in the restructuring of the biblical text to the degree that dynamic equivalence sometimes advocates. Such restructuring results in an unnecessary "Anglicizing" of the Bible, van Bruggen feels. His criticisms in this regard deserve a wide reading by would-be translators, especially those who accept the Bible as God's infallible Word.

Third, van Bruggen's insight into the new role which the Bible societies have assumed is, I believe, worthy of consideration. The shift from *distribution* to *translation* as a primary interest of the societies, van Bruggen feels, was made possible only by the doctrinal defection which has occurred in the modern church (p. 58). Van Bruggen sees doctrinal weakness in the work of the societies. He foresees a time when conservatives will be unable to use the translations of the societies (p. 66). These caveats deserve some theological soul-searching, especially on the part of the Bible societies themselves.

Fourth, I find somewhat helpful many of van Bruggen's criteria for evaluating translations. For example, he thinks that a translation should be as "faithful to the form" of the original as is reasonably possible. Here van Bruggen is not advocating a "bound to the language" approach, nor is he in favor of a stilted Hebrew-English idiom. He is willing to admit that some variation in the form is necessary in translation. But unnecessary restructuring is to be avoided. I would agree that unnecessary departure from the form, even though in the avowed interests of "readability," can at times mislead the reader. Before departing from the form of the original, a translator should accept the responsibility to demonstrate clearly that such departure is both necessary and advantageous.

Further, van Bruggen advocates a "clarity" in translation that corresponds to the original. I agree. Where the original is difficult or ambiguous, that difficulty or ambiguity should be preserved for the reader so that he can be aware of the problem. It is not necessarily a good thing to have everything "solved" by a translator who may himself have unintentionally erred in exegesis or interpretation. As the Apostle Peter observed long ago (2 Pet 3:15-16), some things in Paul's writings are difficult to understand. Are we to think that the modern translator of Paul should strive to attain a "smoother" product than Paul himself wrote?

Van Bruggen also advocates a "completeness" to the canon of Scripture. This, in his view, would mean *excluding* the Apocrypha from English translations, on the one hand, and *including* the OT and the NT in their entirety, on the other hand. "Partial" Bibles are acceptable only as a temporary measure.

Van Bruggen also feels that Bible translations should be made by those who have "spiritual insight." I agree. A translator of Scripture should be one who has more than linguistic expertise; in addition to that, he needs to be a person of faith, one who has spiritual insight into the teaching of Scripture. Without that quality of spirituality, there are places where a translator will probably be at a loss to find good equivalents for biblical terms and expressions.

However, other of van Bruggen's principles for evaluating translations are less certain. For example, his view that "translations that are made especially for non-Christians build a barrier between the church and evangelism" is, I think, an unproven assertion (cf. pp. 139-41). More importantly, in terms of debatable assumptions in van Bruggen's book, is his view of the NT text. Under the section entitled "Loyalty to the Text" (pp. 120-32), he advocates a return to the Majority Greek Text, as opposed to the eclectic text generally adopted by the Bible societies for translations of the NT. Van Bruggen maintains that the mood of uncertainty which prevails over English translations today is the result of not taking the Majority Text into account (p. 24). He feels that "fidelity to the New Testament text has been abandoned since the publication of the Revised Version in 1881" (p. 132). Rejection of the Majority Text leads to textual mutilation (cf. p. 179). It should be pointed out that van Bruggen's position is for the Greek Majority Text (and not necessarily the TR as such). He will not defend inferior readings found in the KJV but not in its Greek manuscript base (such as Acts 9:5b-6a and 1 John 5:7). But he does regard the textual work of the last 100 years as headed in the wrong direction, and he wants to see a return to the basic textual purity reflected in earlier versions. This view, though it is growing in popularity, is not likely to find widespread acceptance among contemporary NT scholars.

Another area of concern to me is van Bruggen's tendency to evaluate translations on a purely theological basis, without (seemingly) giving enough attention to the lexicographical problems involved. A case in point is his criticism of RSV because it translates μονογενής as "only" instead of the more familiar "only begotten." He says, "the translation *only* weakens the spiritual insight into the unique sonship of Christ and threatens the spiritual understanding of the unity of the Father and the Son" (p. 135). Van Bruggen asks, "Do not such changes diminish Christ's divinity to the place where He is only 'unique,' a description that even Arius was prepared to ascribe to Him?" (p. 26). But this, in my opinion, is to ask the wrong question. The crucial issue for the translator to face is not which of the two English translations reflects a preferred Christology. The question is rather, what did John (Jesus?) mean by the term μονογενής? In other words, it is a historical and linguistic question, and not only a theological one. Since μονογενής is from μόνος ("only") and γίνομαι ("to become," "happen"), its meaning is "only one of a kind" or "unique." Here the RSV is right, and we should drop the notion of "begetting" in our English translation of this word. To use the translation "only begotten" as a measurement of the theological conservatism of a translation is rather unfortunate and, it seems to me, ill-advised.

The technical aspects of the book are skillfully executed. I noticed only one or two typographical errors in the book. An unfortunate factual error,

however, occurs on p. 18, where 1963 is given as the completion date of the entire New American Standard Bible. Actually, the NASB Gospel of John was published in 1960, the Four Gospels in 1962, the entire NT in 1963, and the whole Bible (OT and NT) in 1971.

But anyone concerned over the future of the translated Bible should read this book. It is clearly written, concisely presented, and offers many fresh insights. If we cannot agree with the thesis in every detail, we can nonetheless hope that it will lead to renewed discussion and evaluation of the course which Bible translation work is pursuing at the present time.

DR. RICHARD A. TAYLOR
CAPITAL BIBLE SEMINARY

Historical Theology: An Introduction, by Geoffrey W. Bromiley. Grand Rapids: Eerdmans, 1978. Pp. 464. \$14.95.

Geoffrey Bromiley is Professor of Church History and Historical Theology at Fuller Theological Seminary. Having already made major contributions to the English speaking theological world by translating Barth's *Church Dogmatics* and the Kittel and Friedrich (eds.) *Theological Dictionary of the New Testament*, Bromiley has now added another useful tool with this readable survey of historical theology.

The introduction states that the intention of the book is to write a combination of *survey* and detailed presentation (p. xxii). This is the reason for the exclusion of some of the Church's greatest theologians. "A first and self evident reflection is that the whole work might easily be written again with a different set of theologians or even with different works, or portions of works from the same theologians" (p. 451). Many will wonder how Puritanism could be discussed without including Edwards or Owen. "Who ever heard of a history of theology that included no Scots, Baptists, or Roman Catholics, only a couple of Americans (rather obscure ones at that) and fewer modern Anglicans than heretics?" (p. 451). That is the reason that this book is an "introduction." It would take a multi-volume set to discuss adequately historical theology from Ignatius of Antioch to Thielicke of Hamburg. Yet Bromiley has selected dominant thinkers during this period and offered perceptive evaluations of their works. One thing becomes obvious to the reader as the struggle to proclaim the gospel through the centuries is unfolded—the gospel, as it was first understood, has remained substantially the same. "Neither by revolution nor evolution has it been definitely changed into something else" (p. 452).

The book consists of three parts: (1) Patristic Theology, (2) Medieval and Reformation Theology, and (3) Modern Theology. Emphasis is given to the first and last sections.

The crucial chapter in the first period concerns the "Early Ecumenists" (chap. 4). Ignatius, Cyprian, and Augustine are distinguished as pioneers in the search for Church unity. Bromiley seems to favor Augustine's basis of unity, which is "the love of Christ in our hearts" (p. 66). Surprisingly lacking in this section is an adequate discussion of the Christological controversies, only mentioned in passing on pp. 69 and 136.

The middle section quickly surveys Aquinas, Anselm, Calvin, Luther, Zwingli, Melancthon, Bullinger, and some prominent Anabaptists. Again, the obvious (probably because of the general familiarity to most readers) is not included; for example, the satisfaction theory of Anselm and Aquinas' analogy of being are not discussed.

The section on the post-reformation or modern period is perhaps the finest contribution of this outstanding volume. The discussion of Puritanism and Protestant Orthodoxy is excellent. Of course, no work in historical theology would be complete without at least passing reference to the "father of historical theology," Adolph Harnack. He is included in the chapter "Two Liberals" along with Hermann. As one would expect from the translator of Barth, a lengthy survey is given to this century's most prolific (and perhaps greatest) writing theologian. The book closes with a summary of Thielicke and the evangelical faith.

It is a work which directs the reader to primary source material and encourages further study. Truly, it is a welcome sight to see evangelicals writing historical theology. This contribution is worthwhile reading for all.

DAVID S. DOCKERY
FORT WORTH, TX

Essentials of Evangelical Theology. Volume One: God, Authority, and Salvation, by Donald G. Bloesch. San Francisco: Harper and Row, 1978. Pp. 265. \$12.95.

Essentials of Evangelical Theology. Volume Two: Life, Ministry, and Hope, by Donald G. Bloesch. San Francisco: Harper and Row, 1979. Pp. 315. \$14.95.

A popular song asks the question, "where have all the flowers gone?" A relevant question for evangelicals is "where have all the American theologians gone?" Where are the students of Hodge, Warfield, Shedd, Strong, Chafer, and Berkhof? At last, a major systematic theology by an American theologian. While Bloesch, professor of theology at Dubuque Theological Seminary, may be closer to a middle ground Neo-orthodoxy than to a consistent evangelicalism, his work is nevertheless a significant contribution to the field of systematic theology.

Bloesch has succeeded in his attempt to provide a catholic, evangelical theology. The study is grounded in the authority of Scripture, while remaining open to the observations of the universal church, past and present. Bloesch writes from the perspective within the Reformed tradition of the Church, while seeking the valid contributions of Roman Catholicism and of Neo-orthodoxy, especially Karl Barth. As the title of the volumes would suggest, Bloesch has attempted to expound the essentials of evangelical theology (some conservatives may question whether or not he has succeeded, believing that there may be more "essentials" than those found in Bloesch, cf. pp. x, xi).

The reader will find the opening chapters to be quite informative, as the author states his purpose in writing his theology, in addition to a brief history of evangelicalism that attempts to define the rather vague term "evangelical."

His treatment of the attributes of God under the title, "The Sovereignty of God," is very helpful and illuminating. Especially beneficial are the discussions of God's holy love and the erosion of the biblical view of God. His understanding of omniscience and foreordination is questionable (p. 29).

The discussion of the "Primacy of Scripture" (pp. 51ff) is a mixture of Evangelical tradition, with a Neo-orthodox flavor. The results are very similar to G. C. Berkouwer (p. 67), in stressing the function of Scripture. He asserts inerrancy, but says that he cannot affirm that "an unbiased investigation will disclose that the Bible does not err" (p. 68). Yet, at the same time, he maintains that "only an investigation made by faith and to faith will disclose that the Scriptures are indeed the infallible and inerrant Word" (p. 68). Such paradoxical statements characterize his discussion in many areas. His emphasis upon the dual nature of the divine-human authorship is quite healthy.

Bloesch maintains the depravity of man, generally following the Reformed tradition, yet adding some of the better insights of Emil Brunner. The treatment of the historicity of the fall of Adam is quite problematic. Included in this chapter is a section on modern optimism in which Bloesch demonstrates the faulty thinking of many such as Ritschl, Niebuhr, and Rauschenbush, not to mention those within the modern evangelical camp. This modern optimism in evangelicalism may be traced to an undercurrent of semi-pelagianism, especially in revivalistic circles.

The chapters concerning the "Deity of Christ" and the "Substitutionary Atonement" are excellent. Bloesch's understanding of the incarnation of the Son of God is most enlightening. The survey of various viewpoints on the atonement will be very beneficial to the young theologian. The treatment of propitiation is that which would be expected following the previous treatment of God's holy love. He concludes that the atonement is both objective (following particular redemptionists) and subjective (following advocates of a universal atonement). The conclusion is an implied, but nonetheless rejected, universalism similar to Karl Barth.

Volume one concludes with a survey of the themes of grace and faith. The fine historical survey found in each chapter is very beneficial. The catholic scope of the treatise certainly broadens one's appreciation for historical theology. All viewpoints—including Reformed, Lutheran, Wesleyan, Neo-orthodox, Existential, Secular, Liberationist, and Liberal—are generally expressed.

Volume two continues in similar paradoxical style. It also traces the historical thought of the Church on such themes as the "New Birth," "Holiness," "The Cruciality of Preaching," "The Priesthood of Believers," "Two Kingdoms," "The Church's Spiritual Mission," "The Personal Return Of Christ," and "Heaven and Hell."

The second volume contains a recapitulation and clarification of some areas that were previously discussed in volume one, such as evangelical

distinctives, revelation, and biblical authority. He once again advocates a sacramental or functional approach to the question of biblical authority. Bloesch is very much dependent upon Karl Barth for much of his thinking in this area.

The return of Christ, the resurrection of the dead, and the eternal state are regarded as essential matters, but he shuns the idea of a chronology of the last times. He opts to hold in tension both realized eschatology and futuristic viewpoints, taking aspects from all three of the major American millennial options. This does not mean that he forsakes the contributions of Dodd, Cullmann, and other Europeans.

A near universalism is again asserted in his treatment of heaven and hell. While maintaining the universal salvific will of God, he still believes in the sovereignty of grace and the reality of condemnation. Some will find the tensions in Bloesch's conclusions less than comforting. Others will discover a breath of fresh air. For those unaccustomed to reading modern theology, some sections in both volumes will appear confusing; yet, these observations should in no way detract from their value. The reader will certainly be amazed at the author's command of the literature in the field. It is a scholarly work which is mandatory reading for all interested students of systematic theology. May this work be only the beginning of a very real revival and reformation in systematic theology in American evangelicalism.

DAVID S. DOCKERY
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Perspectives on Pentecost, by Richard B. Gaffin, Jr. Grand Rapids: Baker, 1979. Pp. 127. \$3.95. Paper.

In Chapter One, Gaffin, professor at Westminster Theological Seminary, asserts that the spirit of Pentecost was not poured out on the Church to be a source of disunity and that experience itself should not be viewed as a source of Christian doctrine (p. 10). He also explains that since his intended audience includes all serious students of the Word, not merely professional theologians, he has chosen to omit any documentation or citation of secondary sources. The wisdom of this approach may be questioned, since the reader may often wonder whether a position has been assumed in ignorance of quality argumentation to the contrary or in spite of such argumentation.

Chapter Two rightly argues that the Gift of the Spirit is the Gift of Christ which is the Spirit. From an exegetical standpoint, several objections or questions may be raised: (1) He assumes that the Pentecostal miracles involved "the entire Jerusalem congregation" of 120 (pp. 22, 39) in spite of the undiscussed textual indications that only the twelve apostles were involved; (2) He places Spirit baptism "at the time of" incorporation into the one body (p. 29), but never distinguishes this from the *act* of incorporation into the body, nor does he carefully distinguish it from "filling"—with which it is at least sometimes rightly identified (p. 13, cf. Acts 2:4); (3) He invalidly argues that the aorist tense in the phrase "were made to drink" (1 Cor 12:13b) cannot refer to a "recurring observance" in spite of the facts (a) that the aorist

does not prove his point and (b) the works involving the Spirit are regularly repeated, at least with different individuals; (4) He includes a typically "Reformed" over-reaction to labeling any Christians as "carnal," in spite of the fact that evangelicals generally agree with him that those so labeled are not to be considered as in a "normal" category, but as exhibiting behavior that is really incompatible with their true identity.

Chapter Three is a helpful discussion of some basic perspectives on the gifts of the Spirit. Gaffin defines a spiritual gift as "any capacity of the believer, including aptitudes present before conversion, brought under the controlling power of God's grace and functioning in his service" (p. 48). He adds that, biblically speaking, "charismatic" and "Christian" are synonymous, and that the Spirit is the "Spirit of both ardor and order" (pp. 48, 51).

Chapter Four defines both the gift of prophecy and the gift of tongues as revelatory. Due to the difficulties of the subject, and Gaffin's concern with the Word, this reviewer can empathize with his exegetical struggles, though remaining unconvinced and unimpressed by his argumentation. It would take a chapter of equal length to interact adequately with Gaffin's arguments. One example of the problems faced by his approach is that he is forced to take even the reference to "my spirit" (1 Cor 14:14) as a reference to the Holy Spirit. Also, he does not adequately deal with Paul's statement that "he that speaks in a tongue is not speaking to men but to God, for *no man understands him . . .*" (1 Cor 14:2). It seems preferable to view both gifts as essentially ecstatic and not *necessarily* revelatory. Tongues in particular were to serve as a sign and not as a means of revelation. Also, the facts that some in the early church were tempted to "despise" prophecies (1 Thess 5:19-22) and that the whole church was to "judge" the prophetic utterances (1 Cor 14:29) argue against the equation with revelation.

Chapter Five deals with the cessation of the gifts. The discussion here with regard to the identity of "prophets" in Eph 2:20 is instructive. Gaffin convincingly argues that the term is not merely a second designation for the apostles—the apostles who were also prophets—and likewise he convincingly argues that the term does not designate the OT prophets in contrast to the NT apostles and prophets. He concludes that the verse identifies the NT prophets as a second classification, along with the apostles, which together with the apostles and Christ Jesus form the foundation of the church. The only possibility which he does not discuss is that the term could designate "prophets" in the generic sense, whether OT or NT, as those who are foundational for the church (the following mention in 3:5 would be more specific, on this supposition).

The chapter includes a helpful argument to the effect that, in contrast to the claims in some circles, there is no secondary type of prophetic gift in exercise today which differs from that in the apostolic age in that it is personal and particular rather than normative (pp. 96-99).

The very "complicated understanding" (p. 108) of 1 Cor 14:20-25 is quite problematic in this reviewer's opinion. One complicating factor, not discussed here, is Gaffin's understanding of tongues as consisting of real languages. If so, they were clearly miraculous, and is one to assume that God was doing

what he was instructing the Corinthians to stop doing? The conclusion that tongues were an indication that the kingdom had been taken away from unbelieving Jews and given to believers of this age is quite tenuous, to say the least.

The section discussing 1 Cor 13:8-13 (pp. 109-12) is helpful and instructive. It properly identifies "that which is perfect" as applying to the glorified state in contrast to the present temporal state of affairs and concludes that Paul was not writing for the purpose of telling how long these temporal gifts would be in existence.

The last chapter (Six) is essentially an appeal for Christian attitudes and an assertion that non-charismatic convictions do not indicate that one is "quenching the Spirit" or place one in the position of being "against the Holy Spirit" (p. 120).

Evaluation: this is an interesting and helpful study. Like this reviewer, readers of the *Grace Theological Journal* will undoubtedly disagree with Gaffin in several particulars. But the book is well-written, biblical (in that it honestly attempts to base conclusions only on the biblical data), Christ-honoring, and irenic.

CHARLES R. SMITH

A Preface to Paul, by Morna Hooker. New York: Oxford, 1980. Pp. 95. \$3.95. Paper. (Previously published as *Pauline Pieces*. London: Epworth, 1979.)

This brief work by a Cambridge professor is intended only as an introduction to Paul. Its simple format includes a popular style of writing with little documentation. The purpose and presuppositions of the book are disclosed by the publisher's statement on the back cover: "This introduction to the Church's first great theologian does not attempt to produce a systematic account of his theology. Indeed, it begins from the recognition that such an attempt is impossible. . . . All too often, readers of Paul make the mistake of treating the Pauline material as a corpus of teaching, comprehensive in its range and timeless in its relevance. . . . We distort Paul's meaning when we treat him in this way, but . . . by trying to put ourselves imaginatively into his situation we can begin to understand how the Apostle's thought can still be relevant to us today."

Summarizing, the first chapter, "Through a Glass, Darkly," lists several reasons for the difficulties in Pauline studies. Hooker admits that this is a negative chapter (pp. 7-8). The second chapter, "Christ our Righteousness" is much more positive in its tone and in its helpful summary of Paul's gospel. "As in Adam, so in Christ," the third chapter, continues the theme of the second. Later I will return to a crucial point in this chapter for a more lengthy discussion. Christology is the topic for chapter four, "God was in Christ." Chapter five, "Have This Mind in You," explores the depths of Paul's "in Christ" emphasis. Finally, "Dying, and Behold We Live," chapter six, attempts to show the eschatological relevance of Paul for today.

On a positive note, Hooker makes many points which evangelicals should note in doing hermeneutics. The emphasis of the first chapter on the necessity of putting oneself back into the first century's history, culture, and theology is welcome as it underscores the need for historical-grammatical exegesis. Another helpful insight is Hooker's understanding of the principle of justification by faith. This is shown by her abrupt statement, "Was Paul right? If he was, then the average Englishman's [and I would add, "American's"] understanding of Christianity is wrong. For most people still believe in salvation by works . . . (p. 27)." In a different context the ecumenical movement is chided (pp. 71-72) for misunderstanding Paul's "one body" theme, which Hooker views as emphasizing diversity, not unity. Finally, the excellent statement "For Paul, ethics is always rooted in theology" (p. 77) needs to be pondered by all evangelicals, especially those prone to experience-centered thinking.

Despite these positive contributions, many problems also emerge. Hooker obviously does not hold to biblical inerrancy. It is claimed that Paul may be inconsistent with himself (p. 16), that he was unfair to Judaism (p. 37), that he probably did not write Ephesians (p. 64, n. 5; pp. 84-85) or Titus (p. 84, n. 1), and that he was perhaps not always successful in articulating OT/NT tensions (p. 76). These problems of course indicate that for Hooker the Bible *may* be true but its truth is subject to human investigation. Thus, human autonomy rather than biblical authority is the final point of reference in theological method.

This issue of ultimate authority is nowhere more noticeable than in the discussion of Adam and Christ which occurs in chapter three (pp. 49-51). Hooker realizes the dilemma of demythologizing Adam and the biblical account of creation. Must she likewise demythologize Paul's language about Christ? She seems unwilling to do so, though she answers the question with a qualified "yes." But this is only part of the problem. What about eschatology? Demythologizing the biblical record of an originally perfect created world, ruined by the Fall, redeemed by the cross, and restored at the second coming puts Hooker between the proverbial rock and hard place. She asks, "if we demythologize each end of Paul's understanding of salvation history, the Fall and Restoration—what happens to the turning-point in the middle, which is focused on the figure of Christ (pp. 50-51)?" When the same problem surfaces later (pp. 88ff.), she seems to downplay the future restoration in favor of an almost exclusively "realized" eschatology. Thus Hooker struggles to perform the impossible: she wants to retain the value of the cross while denying the Fall which made it necessary and the future which will reveal it in all its glory.

The author of this book is to be commended for her openness, frankness, and simple style of writing. Careful readers may profit a great deal from the book. It vividly illustrates the dilemma of Neo-orthodox theology: it repudiates the biblical view of history while attempting to retain biblical terminology and meaning. Is it possible to retain the cross after jettisoning the event which necessitated it and the event which will gloriously vindicate it?

Paul's answer to this question would have been the characteristic *μη γένοιτο*. However, those who hold a differing world-life view answer otherwise. In their view, Paul can be made relevant only by demythologizing.

DAVID L. TURNER

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A Festschrift for Dr. James L. Boyer

PROFESSOR EMERITUS

Grace Theological Seminary

This issue of the *Grace Theological Journal* is dedicated to Dr. James L. Boyer in honor of his seventieth birthday on July 3, 1981. During the course of its preparation it was also discovered that the same date marked the fiftieth wedding anniversary for him and his wife Velma, and that this fall will be the final semester of his distinguished teaching career. The conjunction of these events has made this festschrift in his honor unusually appropriate.

Dr. Boyer's positive influence with his students during his thirty years of teaching is evidenced by the fact that it was a student group which first suggested the idea of a festschrift in his honor. In 1979, Mr. David Dockery (M. Div., '79), as a student representative, presented the plan to me in my office. My subsequent recommendation to the seminary administration was wholeheartedly endorsed. With the inauguration of the *Grace Theological Journal* in 1980, it was decided that this organ would provide the best possible vehicle for a wide distribution among those who have been most influenced by Dr. Boyer's life and ministry. Dr. Herman Hoyt, Professor Emeritus and long-time President of Grace, as well as a colleague and close friend for many years, was asked to write a brief account of Dr. Boyer's life. Dr. John Sproule, Dr. Boyer's successor as Chairman of the Department of New Testament Literature and Exegesis, was appointed as coordinator of the project and solicited articles from Dr. Boyer's colleagues and former students.

Dr. Boyer's influence as a professor at Grace Theological Seminary for thirty years may best be assessed by noting a few statistics: (1) Approximately one thousand of his former students are involved in pastoral ministries, with more than three hundred of these serving within the Fellowship of Grace Brethren Churches; (2) Approximately two hundred of his students are missionaries whose ministries span the globe, with about seventy-five of these serving with the Foreign Missionary Society of the Brethren Church; (3) More than two hundred of his students are employed as professors or administrators in more than one hundred Christian colleges and seminaries.

In addition to his teaching and preaching ministries, Dr. Boyer has had an effective writing ministry which has extended his influence far beyond his personal contacts. The following list of publications is ample demonstration of this fact.

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- 1976b Faith is Grace Theological Seminary *Spire* (Fall)
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- 1979a *A Grammatical Directory to the Greek New Testament* (with Paul A. Miller). Bloomington, Ind.:
Indiana University. 2 vols.
- 1979b At What Hour Was Jesus Crucified? Grace Theologi-
cal Seminary *Spire* (Summer) 9-10.
- 1980a Love One Another. Grace Theological Seminary *Spire*
(Winter) 11.
- 1980b Project Gramcord: A Report. *Grace Theological Jour-*
nal 1 (Spring) 97-99.
- 1981 First Class Conditions: What Do They Mean? *Grace*
Theological Journal 2 (Spring) 75-114.

In addition, Dr. Boyer will have an article titled "Second Class Conditions: What Do They Mean?" in the next issue of this *Journal*.

Throughout the years of his ministry Dr. Boyer has been known for his high level of scholarship and for his exemplification of Christian graces. If one were to challenge his students and colleagues to characterize him in one word, there is little doubt what that word would be—humble. All who know him will agree that here is a man whom God has graced with those qualities of character to which all Christians should aspire. In him the spiritual graces of "longsuffering, gentleness, goodness, faithfulness, meekness, and temperance" have found fruition in extraordinary fulness.

It has been my personal privilege to be a close associate and confidant of Dr. Boyer for the past twelve years. For six of these years, my office was right down the hall from his and we enjoyed a great camaraderie in studying together and in challenging each other's thinking with regard to a wide variety of exegetical and theological issues. On a number of occasions in our offices we also shared in private times of prayer with regard to personal and family needs, and I was always grateful for his compassion and concern. His quiet demeanor and retiring nature have never fully revealed, especially to those who have only casual associations, how much he enjoys such opportunities for fellowship. Though he is anything but self-assertive, he is certainly not an introvert! I well remember travelling with him on one occasion, along with two other faculty members, when he so thoroughly enjoyed the theological discussion that he repeatedly stated that he wished that the trip did not have to come to an end. When he says he would love to spend time talking with you, he means it! But be forewarned, the favored topics will include tenses,

voices, moods, participles, conditional sentences, and other syntactical and exegetical considerations!

For a number of years Dr. Boyer has been plagued with eye problems. Though pain has been involved, this has not prevented him from spending many hours in poring over the Greek text of the NT in fully identifying all its forms for the "Gramcord" (Grammatical Concordance of the Greek New Testament) computer project. My personal contribution to this festschrift, the article titled "Errant Aorist Interpreters," was greatly aided by computer printouts of all forms of various aorist constructions—an aid that would not have been available apart from Dr. Boyer's tireless labors.

As this copy is being sent to press, Dr. Boyer is preparing to enter the hospital for surgery on his left eye. Previous surgery on the right eye has been beneficial. I know that he and his dear wife, Velma, would appreciate your prayers regarding the matter of his eyesight.

After the completion of this final semester of his teaching ministry at Grace, Dr. and Mrs. Boyer, as they have done for several years now, will be going to Florida for the winter. But they will be back in the spring and will continue to call Winona Lake home. Even though he will no longer be teaching at Grace, Dr. Boyer will not be inactive. He will be working on a number of projects—including a continuation of his study on conditional sentences and a study on participles. He also looks forward to occasionally preaching whenever possible.

I am confident that the entire Grace family, the editorial staff of the *Journal*, and all of his present and former students would like to join me in expressing appreciation to Dr. Boyer for his dedicated scholarship and his godly example, and in praying for God's richest blessings on all his endeavors. We will miss him at Grace.

CHARLES R. SMITH

JAMES L. BOYER: A BIOGRAPHICAL SKETCH

HERMAN A. HOYT

I met him for the first time more than fifty years ago. Late in May of 1928 my family and I had moved to Ashland, Ohio, where I expected to attend Ashland College in preparation for the ministry. My father dispatched me to buy bread for the family one evening at the Kroger Grocery Store which was located at the foot of Claremont Avenue in the very center of town. Those were the days when clerks assembled all the items of purchase for the customer.

As I recall, there was just one clerk in the store at the time, a young man whom I judged to be about 17 or 18. He was slight of stature but with an attractive countenance, and with dark eyes almost clamoring for business. He waited on me with promptness and I was on my way. Little did I dream at the time that within a few short months he would be a classmate of mine, enrolled as a freshman at Ashland College. Nor did I ever dream that our paths were to join and continue in a ministry for the Lord through more than five decades of time. In September of 1928 I learned to know him as James L. Boyer, a resident of Ashland County from birth and a lad who had grown up on a farm just south of town.

He was born on July 3, 1911. At the age of 10 he accepted Christ as his Savior in a revival service held at the United Brethren Church in the city of Ashland. He attended the local schools and graduated from Ashland High School in June of 1928.

In the normal course of events in those opening weeks at Ashland College we were thrown into some of the typical relationships that students experience. On one of those occasions I invited him to join me in a Gospel Team service which was held weekly on the campus of the College. The gospel team was made up of young men who were interested in the ministry or in Christian testimony, and this incident provided the occasion for a change in James Boyer's outlook and ambitions. Up to that time he aspired to a lifetime of pursuit in natural science, and more particularly, in the field of chemistry. From that point on the Lord led him gradually in the direction of Christian service.

It was not until the sophomore year that men in pursuit of the ministry were allowed to matriculate in the study of Greek. Both of us signed up for Beginning Greek, which turned out to be Classical Greek. We both majored in this area throughout the remainder of our college career, graduating in June of 1932.

An event in the spring of 1930 gave further direction to the life of James Boyer. The Board of Trustees of Ashland College decided to open a graduate school of theology in the fall of that year, with Dr. Alva J. McClain serving as its first dean. In the good providence of God this new school was to shape his theological thinking and direct him toward a biblically-sound ministry, and later a teaching ministry in Grace College and Grace Theological Seminary.

On July 3, 1931, James Boyer took to himself a wife, Velma M. Leedy. To this union were born three children, all of whom live in Northern Indiana: Leo of Winona Lake, Janet of Kokomo, and Donald of Warsaw. Eight grandchildren call James and Velma "grandpa" and "grandma."

In addition to his schooling in the local schools of Ashland County and City, he has attended five schools of higher education. He attended Ashland College during the years of 1928-1932, graduating with the A.B. degree in 1932. From 1932-1934 he attended Ashland Theological Seminary, but transferred to Bonebrake Theological Seminary, located in Dayton, Ohio, for his final year, graduating from that school with the B.D. degree in 1935. He felt it proper to finish his theological training in the school of his own denomination. While serving a pastorate in Mansfield, Ohio, he attended Oberlin School of Theology during the years of 1937-1940, and graduated with the S.T.M. degree in 1940. After ten years in the pastorate, he decided to move to Winona Lake, Indiana, and pursue a course of study leading to the Doctor of Theology degree at Grace Theological Seminary. This he embarked upon in the fall of 1950 and finished in 1952, writing a dissertation entitled "A Manual of Greek Forms."

His educational experiences are also embellished with other accomplishments. In the summer of 1958 he participated in the Asbury Theological Seminary Bible Lands Tour. During the same summer it was his privilege to benefit from the New York University Workshop in Israel. Then in the spring and summer of 1966 he served as the Annual Director of The Near East School of Archeological Studies in Jerusalem.

Dr. Boyer preached his first sermon in January, 1930, and from that day his preaching ministry covers a period of more than 50 years. Sixteen years as full-time pastor were given to the United Brethren Church. In 1934-1935 he served the United Brethren Church in

Verona, Ohio; from 1935-1946 he was full-time pastor of the United Brethren Church in Mansfield, Ohio; then from 1946-1950 he pastored the United Brethren Church in Warren, Ohio.

As interim pastor he has served five congregations. He was student pastor of the United Presbyterian Church in Hayesville, Ohio, from 1932-1933. Upon two different occasions he filled the pulpit of the Winona Lake Grace Brethren Church: from July, 1956, to April, 1957; and January, 1962, to October, 1962. From July, 1957 to June, 1958 he pastored the Brethren Church in Sidney, Indiana; and the Kokomo Brethren Church from January, 1964 to June, 1964. Then, more recently, while spending the winter in Florida, he served the Evangelical Free Church of Englewood, Florida, from January to May, the spring of both 1980 and 1981.

Dr. Boyer has distinguished himself as a scholar. While in College he was elected to the Scribes Honorary Literary Society. His technical skills led to his appointment as Financial Secretary of Grace Schools, a position he held for a number of years even after beginning his teaching career. For 30 years he has served as professor of Greek and New Testament in Grace College and Grace Theological Seminary. Even though he has retired as a full-time professor, he has been retained as a part-time instructor, giving the fall semester each year to this ministry.

Among his literary productions, in addition to his unpublished dissertation, "A Manual of Greek Forms," he has also published a New Testament Chronological Chart, a chart of The Period Between the Testaments, and a chart of The Chronology of the Crucifixion of the Last Week, which are widely used in college and seminary classrooms. He has written the book, *Prophecy: Things to Come*, and an exposition of First Corinthians entitled *For a World Like Ours*. In recent years much of his time has been devoted to assisting in the creation of Project Gramcord, a computer-based research tool for the grammatical analysis of the Greek New Testament. The fruits of his investigations using this tool have begun to appear in a series of articles.

Besides his election to the Scribes Honorary Literary Society while in college, other honors have been conferred upon him. He was the first recipient of the Alva J. McClain Award for Excellence in Teaching at Grace College in 1967. Later he was elected as Grace Theological Seminary's 1977 Distinguished Alumnus of the Year. In 1973 his book *Prophecy: Things to Come* was selected as the book of the year by the Brethren Missionary Herald Company.

His skills are not confined to the classroom. Upon moving to Winona Lake, he bought and remodeled a home and has since built two homes, serving as his own architect, contractor, and builder. In

addition, he has aided his children in constructing and remodeling their homes. He is a superb craftsman.

In recent years it has appeared that he might be losing his eyesight. But upon further investigation, it was discovered that cataracts were developing. These have been removed and he is now able to use his eyes in the area where his deepest love lies: the study of Scriptures. Though he is now in the region of three score years and ten, the Lord willing, his ministry will continue, and we may yet expect to see other outstanding productions from his hand. I thank God for this choice servant of our Lord Jesus Christ.

THE GLORY OF CHRISTIAN MINISTRY

AN ANALYSIS OF 2 CORINTHIANS 2:14—4:18

HOMER A. KENT, JR.

SOME activities have a special appeal about them. People are drawn to certain pursuits because of the excitement generated by the activity itself. Others are attracted by the financial rewards, by the adulation of an audience, or by the popular esteem in which some activities are held. The sense of satisfaction and fulfillment afforded by such occupations as medicine, education, and social work can lead to an entire career.

The Christian ministry was once one of those highly respected vocations. Shifting attitudes in recent years, however, have caused changes in society's values. Our "scientific" age tends to place on the pedestal of public esteem the research scientist, the surgeon, and the sports hero. Yet the reasons why the Christian minister once headed the list of respected leaders in American life are still valid and worthy of serious reflection.

The apostle Paul wrote in this passage about the activity that had captivated him. He was not attracted by any financial rewards, for it offered none to him. He gained from it no earthly pomp, no public prestige (except the respect of the Christians he had helped, and even this was mixed). He experienced abandonment and hatred that would demoralize most men. Nevertheless he was so enthralled with the privilege of Christian ministry that he made it his career and never found anything that could entice him away from this glorious passion of his life.

Although "the Christian ministry" is an expression often used to designate a certain career, "Christian ministry" should be an activity in which every believer is engaged. Even if it is not one's vocational

*This article will appear as chapters 3 and 4 in a forthcoming book to be co-published by Baker Book House and BMH Books, under the title *A Heart Opened Wide—Studies in II Corinthians*. It is used here by permission of the publishers.

career, each Christian can share many of the same satisfactions that Paul describes here. The glory of this ministry can be enjoyed by every Christian when he understands what Christian ministry involves. Paul described the character of his ministry in a fascinating discussion which revealed why he regarded it as the most challenging of occupations.

IT WAS A SINCERE PROCLAMATION OF THE KNOWLEDGE OF
CHRIST (2:14-17)

Verse 14. At this point in the letter, Paul interrupted the description of his search for Titus, not resuming it until 7:5. Nevertheless the content of this section is pertinent to the discussion, for it reveals Paul's attitude of confidence in God's leading, even in times of disappointment. There is no need to suspect a combination of several documents here.

Though he had been concerned at not finding Titus in Troas (2:12-13), Paul could still express thanks to God for His unfailing leadership. Disappointment over certain details and events did not cause the apostle to lose sight of the larger aspect of God's program. He was convinced that God was always leading him and his associates in the triumphant accomplishment of his glorious will. The figure is probably that of the Roman Triumph, in which a conquering general and his victorious legions would parade in Rome, displaying some of their captives and other trophies of war. In this use of the figure Paul seems to be equating his missionary party with the victorious forces in the triumph, rather than with the captives who would soon be executed.¹

As part of a Roman Triumph garlands of flowers along the route and the burning of incense and spices provided a fragrant aroma as one of the characteristics of the parade. So Paul recognized that whether he and Titus were at Troas, or Corinth, or somewhere else, and whether circumstances were pleasant or grim, God was using his messengers to disseminate the precious knowledge of himself in the gospel of Christ.

Verse 15. In verse 14 the fragrance referred to the gospel which was proclaimed by Paul and his associates. In verse 15 the preachers themselves are identified with the gospel they preach. They are called a "fragrance of Christ" (NASB) because they are the deliverers of that gospel.

¹The only other NT use of the verb θριαμβεύω (lead in triumph) may be understood in the same way (Col 2:15). See H. A. Kent, Jr., *Treasures of Wisdom* (Grand Rapids: Baker, 1978) 88-89.

Paradoxically, these messengers of the gospel were a harbinger of diametrically opposite results to two groups of people. "Those who are being saved" and "those who are perishing" describe the two kinds of responses to the preaching of the gospel. At the Roman Triumph the aroma of the incense was a token of victory and honor for the conquering legions, but was a sign of sure execution to the captives in the parade.

Verse 16. The previous statement is further explained by this verse. To unbelievers the preachers who announced the gospel were proclaiming a message of eternal doom which would eventually be experienced in the unbeliever's destruction (ἐκ θανάτου εἰς θάνατον, "out of death unto death"). To those who responded in faith, the gospel preacher had brought a message which comes from Christ the Source of true life and produces life eternal (ἐκ ζωῆς εἰς ζωὴν, "out of life unto life").²

The rhetorical question, "And who is sufficient for these things?" has been answered differently by readers. Some have suggested the answer to be, "We apostles are sufficient," inasmuch as they did not peddle a false message (2:17-3:1).³ Others regard the answer to be, "No one is, if he depends on his own resources" (3:4-6). The latter explanation is best and could be expanded as follows: Certainly the religious peddlers are not sufficient, for they depend upon a personal sufficiency with selfish motivation. Only those who depend solely upon God for His sufficiency can hope to bear this heavy responsibility (3:5).

Verse 17. Paul and his companions were not like "so many" (NIV),⁴ who were "peddling the word of God" like common hucksters. The Greek term occurs only here in the NT. It is derived from the term for "retailer," and carried the suggestion of trickery, deceit, and falsehood. The verb meant "to sell at illegitimate profit, to misrepresent, to hawk."⁵ The picture comes to mind of the cheap huckster haggling over prices and cheapening his goods when necessary to make a sale.

On the contrary, Paul's proclamation of the gospel was done with complete sincerity. The term (εἰλικρινεῖα) always denoted

²Another view of these two ἐκ . . . εἰς phrases regards them as simply indicating continuous progression as in Rom 1:17 ("from faith to faith") and 2 Cor 3:18 ("from glory to glory"). J. H. Bernard, "Second Corinthians," *Expositor's Greek Testament* (Grand Rapids: Eerdmans, n.d.) 3. 51.

³R. C. H. Lenski *The Interpretation of St. Paul's First and Second Epistle to the Corinthians* (Columbus: Wartburg, 1946) 902.

⁴Greek: οἱ πολλοί. It is not always necessary to press this to its extreme sense of "the majority."

⁵κάπηλος. See Hans Windisch, "Καπηλεύω," *TDNT* 3 (1965) 603-5.

moral purity and was apparently derived from the words for sun (ἥλιος) and test (κρίνω). Hence the sense is "tested by the light of the sun, spotless, pure."⁶ From the subjective side of Paul's own mind, he had spoken with purity. Objectively, the source of his commission was from God (ἐκ θεοῦ). Furthermore, he and his companions had carried on their ministry "in the sight of God," that is, with full consciousness that they were responsible to him and were being watched by him. Finally, they had spoken "in Christ," being fully aware of their position as members of Christ's Body and drawing power from their vital union with Him. Such a ministry left little room for suspicion.

ITS BEST RECOMMENDATION WAS THE LIVES OF THE CORINTHIAN
CONVERTS (3:1-3)

Verse 1. At this point Paul felt a bit of awkwardness over the possibility that his previous statement might have sounded self-serving. The use of "again" could imply certain prior claims about himself made in previous contacts with the Corinthians or perhaps may reflect accusations made against him by the religious "peddlers" who caused him trouble (2:17). Lest the wrong impression be left, he quickly added another question which should have shown how baseless such a suspicion was. Surely Paul did not need letters of recommendation at this point, either to them (he had led many of them to Christ and had founded their church), or from them (as if he depended on them for acceptance elsewhere). Letters of recommendation were a common practice when persons were otherwise unknown. The Corinthian church had once received one regarding Apollos (Acts 18:27). Antioch had received one from Jerusalem about Silas and Judas (Acts 15:25-27). Paul himself had written many such commendations (for example, Phoebe, Rom 16:1-2; Timothy, 1 Cor 16:10-11; Barnabas, Col 4:10). If Paul had been recently disparaged on grounds that no one recommended him, then let the Corinthians pause to remember a few things.

Verse 2. The Corinthians themselves were Paul's letter of recommendation, far better than formal credentials. Furthermore, they had formed such an important part of his ministry that it could be said they were actually inscribed in the hearts of the missionary party. Hence Paul and his companions had the interests of the Corinthians close to their hearts wherever they went. This living proof of Paul's authority and effectiveness as a minister of Christ should have been

⁶F. Buchsel, "Εἰλικρινής, . . .," *TDNT* 2 (1964) 397-98.

perfectly obvious to all persons who would take the trouble to examine the transformed lives of the Corinthians.

Verse 3. Actually, it had been made clear⁷ that they were Christ's letter. Paul and his helpers were more like amanuenses⁸ whom Christ had used to communicate his message. Christ was the one who had wrought the change in the Corinthians' lives. Through his power they had become his letter to the world as to what the gospel could do. As such they were no mere document written with ink but had been acted upon by the Holy Spirit in regeneration. Nor were they like the inanimate tablets of stone in the old covenant of law given to Moses. Rather, Christ had written his message on tablets of human hearts. This concept was undoubtedly based on the OT prophecy of the new covenant (Jer 31:33, compare Heb 8:8-12). The new covenant mediated by Christ through the Spirit produced an inward change whereby God's Word was actually implanted in believers, not just externally imposed. This transforming work made the believers Paul's greatest recommendation.

IT MINISTERED THE NEW COVENANT (3:4-18)

The source of Paul's competence (3:4-6)

Verse 4. The confidence Paul had that Christ was speaking through him was no mere personal boasting. It had not resulted from any self-satisfaction based on strenuous effort, skillful performance, or unusual human competence. It was rather a conviction supplied by Christ himself and was a confidence that would stand up before God.

Verse 5. Here Paul answers the question he raised in 2:16. Whatever adequacy or sufficiency he and his companions possessed was not the product of their own ability or origination. He did not deny that a competent piece of work had been done in their midst, but he disclaimed all personal credit. Adequacy for the task had come from God.

Verse 6. It was God who had made his ministers competent for their task. Their ministry was the proclamation of the new covenant. This covenant was God's promise to deal in grace with his people by forgiving their sin and granting them new hearts. The covenant was validated by the death of Christ (Matt 26:28). Although national Israel

⁷Greek: φανερούμενοι. The term denotes making something visible which is invisible.

⁸An amanuensis was a stenographer or copyist, who did the actual writing for an author.

has not yet experienced the fulfilment of the covenant, the spiritual benefits of it are available to every believer through the gospel. It was as a proclaimer of this new covenant which offered regeneration to men that Paul was carrying out his ministry.

The new covenant is "not of the letter but of the Spirit." We must not suppose that the common English contrast between "letter" and "spirit" as distinguishing "the letter of the law" from its underlying spiritual principles is meant. Paul certainly did not mean that the literal meaning of the OT was harmful and that only spiritual principles or allegorical interpretations were valid. On the contrary, he was contrasting the two covenants, as is clear from the context. By "letter" he meant the old Mosaic covenant which was a document externally imposed upon its adherents. "Spirit" characterizes the new covenant which provides an internal change wrought by the Spirit of God (3:3).

The contrast between the two covenants is noted in their results. "The letter kills" clearly refers to the Mosaic covenant, as v 7 indicates. It killed in the sense that it confronted man with God's righteous standard but left him condemned to death. The law could not of itself provide righteousness. Regeneration, however, is produced by the Spirit and provides life for everyone who by faith comes under the provisions of the new covenant. This is not to imply that no one in the OT had spiritual life. What it does indicate is that life comes by the action of the Spirit, not by human ability to keep God's standards. OT saints were saved by faith in the transforming power and grace of God, just as NT believers are.

The great glory of the new covenant (3:7-11)

Verse 7. As Paul continued to describe his ministry as involving the preaching of the new covenant, he showed its superiority over the old covenant. Doubtless the opposition he continually received from Judaizing teachers who stressed the Mosaic law made this emphasis especially important. The argument was based on the admitted glory of the old covenant, called here "the ministry of death." In view is the giving of the law on Sinai with its glorious accompanying circumstances. It is called the ministry of death because it "killed" (3:6) by placing its offenders under condemnation.

In spite of its death-dealing results, the old covenant was nevertheless a product of God and was initiated with impressive phenomena. One of those remarkable displays was the appearance of Moses' face. When he descended from the mountain, his face shone with a supernatural glow so that he had to put on a veil (see Exod 34:29-35). Paul reminded his readers, however, that this glorious glow

was a fading thing, and later he expands this thought to symbolize the temporary nature of the old covenant (3:11).

Verse 8. The question is then asked, to which the answer should be obvious: "Will not the ministry of the Spirit be even more glorious?" (NIV). If the former dispensation had a covenant which ministered death, surely the new covenant, which provides regeneration by the Spirit⁹ of God (3:3, 6), should be regarded as even more glorious.

Verse 9. The argument is reinforced by another comparison. Once again Paul argues from the assumption that the old covenant, here termed "the ministry of condemnation," possessed a genuine glory. This was true even though it was a covenant that placed man under condemnation because no one was ever able to keep it perfectly.

The new covenant was a different sort, and not only did not leave its subjects under condemnation, but provided something positive. Paul calls it "the ministry of righteousness" because it supplies its recipients with God's approval instead of condemnation. "Righteousness" is a legal term which denotes the judge's pronouncement that the defendant is acceptable without any broken law to accuse him. In the new covenant which is based upon Christ's substitutionary death for sinners, all who believe are provided with God's verdict of righteousness—His approval and acceptance, based not on the merits of the sinner but on the perfect righteousness of Christ. Surely a ministry that involves such a covenant must abound with glory!

Verse 10. Paul now reaches the climax of his argument by pointing to the temporary character of the old covenant and the evident superiority of that new covenant which was planned to take its place. The Greek text at this point does not translate easily into clear English. Both NASB and NIV have paraphrased somewhat, but the sense is made clear. "That which has been glorified" (literal) refers to the old covenant mediated by Moses which had certain attendant glories already mentioned. "Has not been glorified in this respect" indicates some limitations upon the glory which it did have. "The glory which surpasses it" refers to the greater glory of the new covenant which the apostles were ministering. Paul's point is that the glory of the old has been eclipsed by the greater glory of the new. Just as the moon becomes invisible in the overpowering sunlight of the day, so the glory of the old covenant and its ministry has faded away.

⁹ τοῦ πνεύματος (of the Spirit) is regarded here as an objective genitive, parallel with the other objective genitives τοῦ θανάτου (of death) in 3:7, and τῆς κατακρίσεως (of condemnation) and τῆς δικαιοσύνης (of righteousness) in 3:9.

Verse 11. After acknowledging that the law existed with a genuine glory for a time, while at the same time noting that it was a transitory, fading instrument just as the glow on Moses' face (3:7), Paul drew the significant conclusion: How much more should we understand that the new covenant which replaced the former one *remains* in glory. It should be obvious that anything which God has given to supersede a glorious covenant must be even more glorious.

The openness of the new covenant (3:12-18)

Verse 12. The previous reference to the fading glory of the old covenant and the experience of Moses led Paul to emphasize another important feature of the new covenant—its openness in contrast to the old.

"Having such a hope" is Paul's statement of assurance that the provisions of the new covenant will all be realized. Therefore, he and his assistants had no hesitancy in proclaiming its truth with great boldness. They were not fearful of the Judaizers, even though it was surely a startling message in Jewish circles to proclaim that the Mosaic law as a system for God's people had been replaced by another covenant.

Verse 13. Paul used the incident at Sinai where Moses placed a veil over his face (Exod 34:33-35) to illustrate his point. The KJV translation of Exod 34:33 implies that Moses wore the veil while he was speaking with Israel, and then took it off. The supplied word "till" has been corrected to "when" in ASV, NASB, and NIV. The proper sense of the passage is that Israel was allowed to see the radiant face of Moses when he was conveying God's word to them, but that he covered his face when he was finished. Paul correctly understood the reason to be that Moses did not wish the Israelites to be watching his face each time the glory faded away.¹⁰

Verse 14. This dramatic procedure of Moses, however, was confronted by the spiritual hardness of Israelite hearts. Most of them failed to understand the true nature of the glory of Moses' face. Paul explains that the same spiritual dullness existed among the Jews of his day. Just as the veil hid the fading glory of Moses' face from Jewish observers, so the same sort of obscuring veil seemed to hide the true meaning of the old covenant when it was read by Israel. They

¹⁰This is the view of most modern commentators. P. E. Hughes, however, rejects this explanation and suggests Moses' action as merely intended to prevent Israel from continually beholding even this transient glory because of their sinfulness. *Paul's Second Epistle to the Corinthians* (Grand Rapids: Eerdmans, 1962) 107-10.

were unable to see that it was transient, that it pointed to Christ, and that it would be replaced by a new covenant.

The obscuring veil of unbelief remains unlifted for Israel because it is removed only in connection with Christ and his work. Only by faith in him can the glory of the new covenant be seen, as well as the replacement of the old by the new.

Verse 15. The previous verse described the veil as resting upon the old covenant and obscuring the proper understanding of it. Here Paul makes it clear that the fault was not with that covenant, but with the people. The veil was actually over their hearts. The old covenant was not misleading. The problem lay in the unbelief of Jewish hearts. This circumstance was true at the writing of 2 Corinthians twenty-five years after Christ's resurrection. It still characterizes Israel as a nation more than nineteen centuries later.

Verse 16. The language of this verse is adapted from Exod 34:34. There it described Moses who took the veil off when he went to speak with the Lord. Paul used that terminology to illustrate what happens when anyone turns to the Lord. Faith in Christ removes the obscuring veil from the heart and there is open communion with God under the terms of the new covenant as announced in the gospel.

Because no subject is given in the original text for the verb "returns," the KJV has supplied "it," referring presumably to "heart" as the antecedent. NASB supplies "a man" and NIV uses "anyone." Contextually it is likely that "the heart of a Jew" is meant. However, the statement could also be regarded as a general one, "whenever one turns. . . ." The truth is the same for Jew or gentile: turning to the Lord in faith removes the separating veil of obscurity, and the true understanding of the old covenant can be gained.

Verse 17. There is a clear relationship of this verse to 3:6 and 8. There it was stated that the new covenant proceeds from the Spirit, it is life-giving, and is more glorious than the old covenant. Paul then illustrated from the life of Moses the transitory character of the old covenant, in contrast to the open unveiled nature of the new. Now he points out that the Lord Himself is the Spirit about whom he has been speaking. On the understanding that "the Lord" is a reference to Christ, as is usual with Paul, the thought is that Christ and the Spirit are one in essence, just as Christ and the Father are one (John 10:30) in that mysterious union of the Trinity. In the new covenant Christ brings about the inner transformation of believers by the action of the Spirit (called in 3:3 the Spirit of the living God).

This activity of the Spirit of the Lord brings liberty, not deadness (3:6) or bondage. New birth by the Spirit has infused believers with

new life, and brings freedom from enslavement to sin's guilt and power (Gal 5:1-5).

Verse 18. Consequently, all Christians, not just the apostles, behold God's glory with an unveiled face. Because they have turned to the Lord, the veil has been removed from their understanding and they have open access to the revelation of God in Christ.

Our versions vary between the concepts of "beholding as in a mirror" or "reflecting" as translations for a Greek word appearing only this once in the NT.¹¹ Although the idea of reflecting fits the parallel with Moses who reflected the glory of God, the translation "beholding" is usually preferred. The ancient versions commonly understood it this way. There is no clear instance of the verb having the meaning "reflect" unless it is in the active voice (it is middle here). Furthermore the passage speaks of believers who can now see clearly because the veil has been removed from them.

With faces (and hearts) unveiled, believers may behold the glory of God as they are brought into relationship with him through Christ (see also 4:6). Those who press the imagery may identify the mirror as the Word, or Christ, or something else. Inasmuch as mirrors in Paul's day were polished metal giving somewhat imperfect images, the thought is explained as indicating that even though our vision of Christ's glory is vastly superior to the OT experiences, it is still something less than the final vision when we see him face to face (1 Cor 13:12; 1 John 3:2). It is not necessary, however, to push the interpretation this far, since the emphasis in the statement is not upon the mirror but upon the beholding.

As believers behold the Lord's glory, now that the veil of spiritual dullness is removed, they are continually being transformed¹² into his image. The word describes a change of form which is intrinsic. The true nature of the child of God is progressively revealed, just as the process of metamorphosis transforms the true nature of the caterpillar into a butterfly. Paul is referring to the progressive sanctification of believers whereby as they behold Christ and increase in their understanding of him, they become more and more like him, from one stage of glory to the next. We perceive Christ's glory as we seek spiritual nourishment in the Word of God, the Scripture. The transformation is then accomplished in us supernaturally by the Lord, identified here as the Spirit. It is the Holy Spirit who gives the new covenant its distinctive character (3:6, 8). No wonder the apostle

¹¹The verb κατοπτρίζω in the active means "to produce a reflection" and in the middle "to look at oneself in a mirror." It is the middle voice which appears in 3:18. So BAGD, 425-26; *TDNT* 2 (1964) 696.

¹²The present tense of the verb μεταμορφούμεθα denotes progressive action.

exulted as he did at being involved in Christian ministry which could accomplish such a feat!

The glory of the Christian ministry which Paul has been describing did not, however, mean that it always enjoyed uninterrupted successes. Its glory pertained chiefly to its spiritual significance, and this feature is not seen by everyone. Those who tend to judge the value of anything solely by immediate results, outward trappings of "success," or by physical and temporal benefits need to realize another aspect of true Christian ministry.

The sobering fact is that Christian ministry is faced with obstacles. The accomplishment of God's work is no easy task. Paul informed the church that his own ministry was beset with various kinds of accusations and criticisms. Furthermore, he and his assistants lived constantly under the threat of death. Their physical bodies were paying a price for their commitment to this ministry. The secret of their steadfastness lay in their unshakeable faith in God's revealed truth and in the eternal value of Christ's cause. In this vein Paul continued the description of the character of his ministry which he began in 2:14.

IT WAS CARRIED OUT OPENLY (4:1-6)

Verse 1. This paragraph not only is a positive assertion of the openness and candor with which Paul and his assistants had ministered, but seems also to be a response to criticisms leveled against him by certain Corinthians (see 1:12, 17; 3:1).

"This ministry" to which he referred was the ministry of the new covenant (3:6). It was the task of proclaiming and teaching the gospel of Christ, the glorious news that sins have been forgiven through Christ's death, and that his perfect righteousness has been made available to those who will trust him for it. Paul had previously disclaimed any personal adequacy that had made him worthy of this responsibility (3:5). Now once again he evidences deep humility by saying "we received mercy" in being given such a task. Does this imply that some of the religious peddlers at Corinth (2:17) were suggesting that Paul and his associates were too high-handed or authoritarian when they preached among them? Then let them know that Paul's ministry was no display of ego or personal vanity, but the response of one who viewed his position as an instance of God's mercy on undeserving men.

Consequently, Paul and his men did not "lose heart" (ἐγκακοῦμεν). In spite of accusations and difficulties, they continued performing their ministry without cowardice or discouragement. A firm conviction of the nature of their mission kept them going.

Verse 2. Paul claimed an openness about his ministry with complete absence of any sort of secrecy or subterfuge. There had been a renunciation or disowning of those things which one hides because of a sense of shame.¹³ As ministers of God, there had been no trickery in their methods or their message. They had done no falsifying or adulterating of the Word of God when they proclaimed the gospel. They were not guilty of giving wrong emphases or withholding significant parts of the truth.

Again, one can imagine that certain criticisms of Paul may be alluded to here. Had Judaizing teachers accused him of omitting certain teachings regarding compliance with Mosaic rites? Were they accusing him of enticing gentiles with a watered-down message of salvation at the outset, with the scheme in mind of adding the other essentials later? Paul's clear answer was that the Word of God had been handled in such a way as to display its truth to every open-minded listener. It has been taught not only for intellectual stimulation, but its moral and spiritual implications had been clearly aimed at the conscience of each hearer. This in turn should have commended the preachers themselves to the conscience of every Corinthian as being faithful messengers of God. These words reflect no self-seeking on the part of Paul, but rather were his solemn recognition that his ministry was carried on "in the sight of God," who was not only guiding his labors, but was also enlightening the consciences of those who were open to his truth. How refreshing it would be if it could be said of every preacher that his chief commendation was his fidelity to the truth of God's Word and the impact which he makes upon the consciences of his hearers.

Verse 3. Paul recognized, however, that not everyone responds favorably to the gospel. The reference to "every man's conscience" (4:2) was a generalization with many exceptions. "Even if our gospel is veiled" (NASB, NIV) states a condition which he was willing to assume as true.¹⁴ He quickly explained, however, that the problem was not with the gospel nor its preachers but with the unbelieving hearers. It is veiled to "those who are perishing." Paul has moved in his figure from the veil over the face of Moses (3:13) to the veil over the heart of Israel (3:15), and now the veil is over the gospel as far as unbelievers are concerned.

Verse 4. This veiling of the gospel was not because Paul had used secrecy in his preaching or deviousness in his methods. Rather it was

¹³This is BAGD's translation of τὰ κρυπτά τῆς αἰσχύνῃς ("the hidden things of shame"). The translation "hidden things of dishonesty" (KJV) reflects the obsolete English usage of "dishonest" in the sense of "shameful."

¹⁴A first class condition, using εἰ with the indicative mood.

because the thoughts of perishing unbelievers had been blinded by the "god of this world." The reference is to Satan, who is called elsewhere by the similar titles "prince of this world" (John 12:31; 14:30; 16:11) and "prince of the power of the air" (Eph 2:2). He is "god," not in any dualistic sense as equal to and independent of the true God, but only in the limited sense that his followers so regard him, and at present God allows him to utilize this power over the minds of sinners.

Because of Satan's action in blinding the minds of sinners, they are not able to see the illumination of the glory of Christ which the gospel provides. The good news about Jesus Christ as Lord, his unique Person, his stupendous works, and his incomparable teachings—all are minimized, explained away, or otherwise perverted so that the spiritual enlightenment which could save their souls from destruction is disregarded. The glory of Christ is essentially his unique person as the image of God, the one who is the revealer of the invisible God (Col 1:15; John 1:18), on whom men must depend if they would see the Father (John 14:9) and receive salvation.

Verse 5. Paul will not let his readers escape the real issue involved in Christian ministry. It was not a promotion of the preacher, directly or indirectly. He and his associates had never preached themselves. The heart of their ministering the gospel was their proclamation of Jesus Christ as Lord.¹⁵ This acknowledgment is basic to the gospel (Rom 10:9; 1 Cor 12:3) and thus lay at the heart of Paul's message. One should beware of drawing categorical distinctions between accepting Christ as Savior and accepting him as Lord. Both are clearly involved in any true commitment to Christ.

Just as Paul had been faithful in presenting Christ as Lord in his preaching, so he and his associates had been careful to maintain their own position as servants among the Corinthians. He did not mean that the Corinthians were the masters, for Christ was the Master whom they served. But he did mean that as Christ's servants, they had followed his orders and that had involved ministering to the Corinthians.

Verse 6. The reason why the messengers gave no thought to promoting themselves was due to the overwhelming grandeur of the Source from which their message came. God, who had once brought physical light out of darkness by his creative command (Gen 1:3), had himself shone with spiritual enlightenment in the hearts of believers. At creation, light resulted from a command of God. At regeneration, God himself shines as the illumination.

¹⁵Word order suggests that κύριον should be regarded as a predicate usage, "Jesus Christ as Lord." If it were simply part of the title, one would have expected it to be first in the series: "Lord Jesus Christ."

This light from God is explained as the knowledge of God as revealed in the face of Jesus Christ. Sin hardens the heart (3:14), makes it unbelieving and insensitive to God (3:16), and is utilized by Satan to keep men in the spiritual darkness of unbelief (4:4). The great mission of Christ is his role as the image of God to reveal the Father's glory to men when they have a spiritual encounter with his Son.

For Paul this transforming encounter had occurred on the Damascus road more than twenty years earlier. At that time he had been struck down with an overpowering light and had seen the glorious Lord who identified himself as Jesus (Acts 9:1-9; 22:5-11; 26:12-18). Some of the phenomena of that occasion probably influenced Paul's language here ("light," "glory of God," "face of Christ"). However, one must not limit the thrust of this verse simply to the miraculous physical happenings on that day. The use of the plural "our hearts" shows that more than one person was in the apostle's thought, and the reference to God's action of shining in "hearts" applies to the spiritual experience of every believer.

IT WAS PERFORMED, HOWEVER, IN BODILY WEAKNESS (4:7-18)

Present trials of God's messenger (4:7-12)

Verse 7. Paul's ministry of proclaiming the new covenant (3:6) carried with it certain burdens. Not the least of them was the presence of various trials which God's messengers must undergo. "This treasure" refers to the light of the knowledge of God in Christ as explained in the preceding verse. This sublime truth is contained, however, in "earthen vessels" ("jars of clay," NIV). The figure depicts pottery jars used as storage for all sorts of items. Household lamps were made of clay to hold oil and a wick. Valuables were stored in such jars. The Dead Scrolls were found in pottery jars after being hidden for nineteen centuries. Paul used the figure to depict either the human body with its frailties, or perhaps the entire human personality¹⁶ inasmuch as body, soul, and spirit are a unity, and all are subject to weakness, suffering, and discouragement.

Paul wanted no mistake to be made about the true nature of the Christian message in comparison to the significance of the minister. The human instrument is weak and expendable; the message is vital and of inestimable value. By utilizing frail human ministers, God demonstrates that the "surpassing greatness of the power" (NASB) which transforms men's lives is from God and not from any preacher.

¹⁶ Alfred Plummer, *Second Epistle of St. Paul to the Corinthians* (ICC; Edinburgh: T. & T. Clark, 1915) 127.

Verse 8. In a series of four contrasting parallels, Paul shows what he and other true ministers were continually facing. "Troubled on every side, yet not distressed" (KJV) has been also translated "hard pressed . . . but not crushed" (NIV). The idea is that in spite of pressures that would thwart their effectiveness, they were never completely crushed so that their ministry totally failed. In Paul's ministry such experiences were multiplied. At Philippi, for example, he was arrested and imprisoned; yet the gospel was not stopped, for the jailer and his household were converted (Acts 16). At Corinth, he had been arrested and accused before the provincial governor, but dismissal of the case gave new opportunities for the gospel.

"Perplexed, but not despairing" is a play on words¹⁷ which is not easily preserved in English. One has rendered it "being at a loss, but not having lost out."¹⁸ These contrasting phrases emphasize human inability as offset by divine enablement. Perhaps Paul was thinking of experiences like his recent one at Ephesus, where the riot in the city left him powerless to act, and yet God still preserved his Christian witness (Acts 19).

Verse 9. They were continually being persecuted by opponents of the Christian message, but they were never abandoned by the Lord who had sent them. Paul regularly experienced pursuit by one group or another. He was frequently a hunted man (Acts 9:23-24, 28-29; 13:50; 14:5-6, 19-20; *et al.*). Yet never did they conclude that God had forsaken them, and for this reason they continued their ministry. From time to time adversaries might succeed in casting them down, but never would this result in their destruction before their mission was accomplished. God's enablement was still in operation, even though great obstacles were faced by his messengers

Verse 10. Here Paul begins an explanation of the preceding paradoxes. The sufferings which the apostolic party experienced, along with the successful accomplishment of their mission in spite of impending disaster, must be interpreted as Paul here indicates. Their sufferings were actually a "carrying about in the body the dying of Jesus." The next verse (4:11) is parallel in thought and makes it clear that Christ's physical sufferings and death were in view. Paul and the other apostles were constantly under threat of physical death just as Jesus was. Now the hatred of men for the Son of God was being directed against Paul and others as they attempted to carry out their Christian ministry. The word "dying" (νέκρωσιν) does not mean simply "death," but the process of dying. He chose this term to

¹⁷Greek: ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι.

¹⁸R. C. H. Lenski, *Interpretation of I and II Corinthians*, 977-78.

emphasize not just one act, but the repeated sufferings which were directed against his life in order to put him to death.

Nevertheless Paul could look beyond the trials to the grander purpose which was being served. God's suffering servants not only showed their identification with Christ by their willingness to suffer as he did, but they also displayed his life in their bodies. It was Christ living in them that enabled them not to be crushed, be despairing, feel forsaken, or be destroyed. They ran the risk of death in order to proclaim the new life in Christ, and they did this by personal demonstration of Christ's life in their own lives.

Verse 11. In this parallel expression, Paul's meaning in the preceding verse is more fully explained. As ministers of Christ he and the other apostles were continually exposed to the danger of physical death. This was what Paul meant by carrying about in his body "the dying of Jesus." He had learned at the very beginning of his Christian life that persecution directed against Christians was regarded by Jesus as actually directed against him (Acts 9:4-5; cf. Col 1:24). The purpose, however, was not to undergo suffering for suffering's sake, but that "the life of Jesus also may be manifested in our mortal flesh." The proclamation of the new life in Christ became more clearly manifested when it was set forth against such a dramatic background. The eternal life provided by Jesus who said "I am the life" (John 14:6) enabled his messengers to be victorious in spite of physical weakness and would ultimately make them triumphant even though many of them would experience a martyr's death.

Verse 12. In summation, death was an ever-present reality with Christ's messengers, but his purposes were being accomplished because eternal life was being received by the Corinthians and others who had responded to the gospel.

Paul was not describing explicitly the experience of every Christian in this passage, but primarily that of himself and the other apostles. In the context he was not talking about the Corinthians, but about those who had preached to them. Nevertheless the principle was set forth that God's servants have his truth in earthen vessels that are fragile and subject to damage. By application of this principle every Christian may recognize that physical weakness and opposition from adversaries can cause hardship in the performance of any Christian ministry.

Importance of faith to God's messenger (4:13-18)

Verse 13. It must not be supposed, however, that Paul's previous words were a bitter complaint about the personal difficulties of his

ministry. What sustained him and his companions was the same viewpoint and attitude which the psalmist expressed in Ps 116:10, "I believed, therefore I spoke." The context of these words in the psalm reveals the writer to have been in great adversity (116:3, 6, 8). Yet his faith in God caused him to pray for deliverance (116:4), and he continued to bear his testimony, believing that God ultimately brings vindication to his saints whether in this life or the next (116:2, 9, 10, 15). This same "spirit of faith"¹⁹ permeated Paul and his suffering companions. It was because they had an abiding faith in God who had revealed his Son to them that they continued to speak forth the gospel in spite of continual risk and frequent affliction.

Verse 14. A firm faith in the resurrection made Paul willing to risk death in order to carry out his ministry. He was convinced that the Father had raised Jesus for he had seen him on the Damascus road. He also firmly believed that Christ's resurrection had guaranteed the resurrection of all others who were united to him by faith. Consequently, no fear of death could divert him from his mission of proclaiming the new covenant that God has provided for men (3:6).

Does it seem that Paul had earlier expected to avoid death through the rapture (1 Thess 4:13ff.), but has now become resigned to dying and looks only to the resurrection? It is better to understand Paul's view as exactly what our Lord had taught: namely, that his coming was imminent, but unpredictable. Every believer should be ready at all times for either eventuality. We should long for the Lord's return and the prospect of meeting him by whatever route he may require of us.

Verse 15. So firm was Paul's faith that he could look with joy at the outcome of his labors, even though they were being done at tremendous cost. "All things" that he and the other ministers were undergoing were for the benefit of the Corinthians and other Christians. His eye of faith saw beyond the immediate trials. What he saw was God's saving grace being multiplied through a continuous stream of new converts. As the grace of God in the gospel was received by more and more people, the thanksgiving of their grateful hearts would overflow and bring glory to God. It was faith that enabled him to have God's perspective.

¹⁹Some interpreters explain this phrase as "the Spirit of faith," a direct reference to the Holy Spirit; others have suggested an indirect reference to the Spirit as the bestower of a gift of faith. However, the expression is more generally understood here as denoting a spiritual state or disposition. Compare the similar phrase of Paul, "a spirit of meekness" (1 Cor 4:21, Gal 6:1).

Verse 16. In spite of great obstacles, therefore, Paul and his associates did not "lose heart" (ἐγκακοῦμεν). The same verb is used as in 4:1. No amount of discouragement could make him abandon his mission. He freely admitted that his "outer man" was decaying. He had previously spoken of physical life as "earthen vessels" (4:7) and would later refer to it as an "earthly tent" (5:1). Furthermore, the hardships of travel and the heavy burden of the care of the churches placed great strain upon his physical body. His various imprisonments, beatings, and continual harassments had left their scars.

Nevertheless, of far greater significance in Paul's eyes was the "inner man," and here the story was far different. His inner man was being renewed as each day passed by. The reference is to the Christian's regenerated spiritual existence which can grow stronger in spite of physical weakness. This inner man is also called by Paul the "new man" (Col 3:10), and is described as experiencing continuous renewal as believers increase in their understanding of God through the enlightenment of the Holy Spirit (Eph 3:16). As Paul's Christian life progressed toward its inevitable earthly close, his physical capacities might lessen, but his spiritual awareness of God's program continued to develop. He understood more clearly the values which should govern the Christian's outlook, and he shared them with his readers.

Verse 17. Because of the spiritual insight which his inner man now understood, he could refer to his incredible trials as "momentary, light affliction." Humanly considered, they could have been regarded far differently, and Paul himself did not minimize their severity (4:8-12). Yet Paul here was looking at them in the light of Romans 8:28 and the eternal purposes of God. He understood that, severe as they were, they were momentary and light in comparison to the "eternal weight of glory" which lies ahead for all who trust the Lord and serve him faithfully. "Weight" (βάρος) is probably used in contrast to "light" or "lightness" (ελαφρόν). Human assessment would call physical afflictions a heavy weight. Paul said they were actually light in comparison to the glory that "far outweighs them all" (NIV). Faith enabled him to view his life this way.

Verse 18. This statement gives the essence of Paul's ability to see the glory of Christian ministry rather than to be disillusioned by the obstacles. He and others like him had learned not to focus their gaze on things which are seen, but to fix their attention with eyes of faith on things which are not seen. They had learned the basic truth that the matters of this present world, including even the most serious of human afflictions, are only transitory. It is the unseen things of the

spiritual life that are of eternal value. The regenerated life, the continuing ministry of the Spirit, the growing comprehension of God through daily communion with him, the promises of God for the present and the future—all of these and many more are things not seen, but they are just as real as the visible objects of this world and are far more permanent. With this kind of spiritual emphasis in Paul's life, no earthly obstacle could blur his vision of the glory of serving Christ.

THE TRANSLATION OF BIBLICAL LIVE AND DEAD METAPHORS AND SIMILES AND OTHER IDIOMS

WESTON W. FIELDS

Live and Dead metaphors and similes and other idioms are often the testing ground for the quality of a Bible translation. Meaningful translation must try to transfer these figures into the receptor language idiomatically. Yet many modern translations take the course of formal and not dynamic equivalence, and in the process often obscure the meaning of the text. If the principles suggested are followed in the translation of these figures, the meaning of the Bible will be more accurately conveyed to its readers.

* * *

INTRODUCTION

THE quality of a Bible translation may be measured by many things, but among the most telling is a translation's method of handling fixed idioms, especially live and dead metaphors and similes. Anyone who translates any language for any purpose struggles with idioms, but Bible translators seem to struggle the most. There are both linguistic and theological reasons for this.

On the linguistic side, there is often no agreement, even among translators of a particular version, about how idioms ought to be translated. There is an implicit if not explicit truism among those trained more in the biblical languages than in linguistics that even though a word-for-word, or "formal-equivalence," translation is strictly impossible if one is to transfer a message coherently from one language to another, the more closely one approximates such a formal equivalence, the more accurately he will convey the meaning from the source language to the receptor language.

On the theological side, the suspicion of translations which do not in some way show word-for-word correspondence with the original language usually finds its source in a misunderstanding of the task of translation, generically speaking. Since those who believe the Bible is the inspired message of God place a high value on knowing the meaning of that message as accurately as possible, it follows that they are concerned that the process of translation neither adds to nor deletes from that message. But frequently one encounters the erroneous belief that a difference in *number* and *order* of words in the transference from the source language to the receptor language somehow equals a difference in *meaning* in the translation. Every translator, however, from the third-grade student who is studying French to the seasoned scholar who has years of translation experience, knows this is not true. Yet, among Bible translators and biblical language scholars there is very often a distrust of a translator who espouses the translation of *meaning*, or who casts Greek, Hebrew, and Aramaic idioms (especially dead metaphors) into idiomatic English. This is so much the case, that even the New International Version, which many strangely criticize for being "too idiomatic," or "too loose," or "too free" sometimes errs on the side of not being idiomatic enough. And if one considers the New American Standard Bible or older versions like the American Standard Version of 1901 and the King James Version of 1611, he is overwhelmed by idioms that were never translated, but only assigned a meaningless or nearly meaningless series of English glosses.

This is not just a problem with English translations. It was a problem when the LXX was translated, and it has continued in all translations until the present. But since the readers of this journal are primarily native speakers of English, it is with the English rendering of biblical idioms, especially dead metaphors and similes, that this article concerns itself.

TRANSLATION THEORY

One must first have clearly in mind what the task of translation is, and not everyone agrees on that task. Some define translation in terms of meaning alone: a translation should accurately convey to the receptor language the *meaning* of the source language.¹ Others extend the task of the translator to the reaction of the receptors: a translation

¹John Beekman and John Callow, *Translating the Word of God* (Grand Rapids: Zondervan, 1974) 19-44.

should evoke in its receptors the same *response* that the original evoked in its original receptors.²

The first of these methods focuses on meaning, but it cannot ignore the response of the reader which is intrinsic to the conveyance of that meaning and which is accomplished both in the original and in the translation by form, style, and even by what (to cast a live metaphor) one might call "texture."

Some Bible translators have reacted strongly, however, against defining translation in terms of receptor response. But there was originally a receptor response and there will always inevitably be a receptor response, so it seems unwise to ignore or argue against it. On the contrary, the translator should be aware of it and manipulate it as precisely as he is able. The lofty poetry of Isaiah, translated as lofty poetry in English will doubtless produce a response in the mind of a twentieth-century American similar to the one in the mind of an eighth-century B.C. Hebrew. One cannot be entirely certain about that, but he can be certain that he is much closer to the mark than if he changed the style to that of the law-code or historical narrative.³ The simple historical narratives of the gospels should be translated into that form in English—simple historical narratives, and if they are translated idiomatically, then there is a reasonable possibility that responses similar to those of their original receptors will be evoked in their modern readers.

Thus, a translation should transfer the meaning of the source language without additions or deletions into the meaning of the receptor language in such a way that it evokes in its modern readers a response that is as nearly as possible like that evoked in its original receptors.

This requirement that a translation be free of additions or deletions in *meaning* does not mean that the translator is a word counter. If one were to ask someone "Comment ça va?" ("How are you?"), and he were to reply, "Comme ci, comme ça," ("So, so"), the translator has not distorted the message, nor has he added anything to the *meaning*, when he translates the French by the English "Not too good, not too bad," nor has he deleted anything if he translates "So, so." In the one case there are six words to the French four, and

²For this emphasis, see the writings of Eugene Nida, especially, Eugene A. Nida, *Toward A Science of Translating* (Leiden: E. J. Brill, 1964); Eugene A. Nida and Charles R. Tabor, *The Theory and Practice of Translation* (Leiden: E. J. Brill, 1974); and Anwar S. Dil, ed., *Language Structure and Translation: Essays by Eugene A. Nida* (Stanford: Stanford University, 1975).

³Cf. Nida and Tabor, *The Theory and Practice of Translation*, 145-52.

in the other case two, but the meaning is the same. Yet this word-counting or word approximation methodology appears again and again in modern versions, such as the awkward "and he answered and said" for ὁ δὲ ἀποκριθεὶς εἶπεν (Luke 15:29, NASB), apparently based on LXX's rendering of the Hebrew יָצַן יְאֹמַר throughout the OT, when such a translation cannot possibly be real English syntax. The English expression is "he replied," correctly translated in the NIV.

But extraneous additions sometimes occur—and these must be avoided. An example of such an addition would be the Living Bible's translation of Rev 3:10, where ὀργή, "wrath," is translated "Great Tribulation." This translation might be accepted by some dispensationalists as true, but it is adding something to the meaning of the verse which is not actually there.

LIVE AND DEAD METAPHORS AND SIMILES

It is the translation of dead metaphors which, more than almost anything else, shows the linguistic mettle of a translation. What does one do with fixed Greek metaphors which make little or no sense when translated "literally" or by means of "formal equivalence" into English? Some idioms force the translator to be idiomatic in English. Τί ἐμοὶ καὶ σοί cannot possibly be translated, "What to me and to you?" since that is meaningless, and even the most "literal" word-for-word formal correspondence translations have to add something. One must search the receptor language for the native equivalent (and it is doubtful that "What have I to do with you?" is a very close choice). If, then, some idioms *force* the translator to find a native equivalent, why should not the translator always find such equivalents? There does not seem to be any reason not to, unless one has unnecessarily tied himself to form and word order.

Definitions

A dead metaphor may be defined simply as a fixed idiom—a metaphor which has become so much a part of the language that the original impetus for its usage may even be forgotten. In English there are such idioms as "being in the doghouse," or "down in the dumps," or "wind up an argument." Language is replete with them, and would in fact lose much of its color if they were excised. On the simile side there are an equal number: "busy as a bee," "reckless as a bull in a china shop," "sly as a fox."

A live metaphor or simile, on the other hand, is a comparison which is new, made for the occasion, and thus originally capable of being understood immediately without any background information. Scriptural examples of live metaphors would be such things as Jesus'

"I am the vine, you are the branches," or Paul's "grafted into the olive tree."

There are a number of idioms which do not fit into these categories, but which are nevertheless fixed expressions, and which, therefore, must be translated not word for word, but expression by expression. Again, all languages depend considerably on these, and the Greek and Hebrew of the Bible are little different. ἀλλά γε καὶ σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ' οὗ ταῦτα ἐγένετο could be glossed "but indeed also with all these things third this day is leading since which these things came about," and some degree of meaning would be transferred. But it is much better to translate something like "And in addition to all of this, this is the third day since these things happened" (Luke 24:21).

The important parts

Beekman and Callow point out three important parts of a metaphor or simile, each of which must be considered in the translation process, though sometimes one or even two of these parts is only implied and not stated:

(1) the *topic*. This is the item which is illustrated in the metaphor or simile.

(2) the *image*. This is the metaphorical part of the figure.

(3) the *point of similarity*. This is the explanation of the similarity suggested between the image and topic.⁴

Thus, in the phrase ἐλογίσθημεν ὡς πρόβατα σφαγῆς, "we are considered as sheep ready to be slaughtered" (Rom 8:26, quoting Ps 44:22), (1) "we" is the topic; (2) "sheep" is the image; and (3) "ready for slaughter" is the point of similarity.

Many times, one or two of these parts must be inferred, since the speaker left it up to the receptors to understand the idiom without its full statement. An example of this would be Luke 24:32, where those who had been listening to Christ on the Emmaus road said to each other: οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν ὡς ἐλάλει ἡμῖν, "Wasn't our heart burning within us as he spoke to us?" In this case the (1) topic is "heart"; (2) the image is "was burning"; and (3) the point of similarity is understood: "like fire burns."

Translating dead figures

Such "dead" or "fixed" metaphors and similes are not hard to find in the NT, but judging from the translations of them that one finds even in modern versions, they are more difficult to translate

⁴Beekman and Callow, *Translating the Word of God*, 127.

than to find. It is helpful, therefore, to review some principles for the translation of these before alternative translations for these and other examples in the biblical text are offered.

The discussion of Beekman and Callow is the most helpful recent treatment of dead figures, although their concern is broader than just translation into English: they are offering principles for translators who are working in all languages, especially those newly reduced to writing and often coming from a cultural milieu much more different than even Western culture from the one out of which the Bible came. Thus, English translators do not face all of the same problems that one might encounter in some other languages.

For example, some languages are intolerant of new metaphors. No more metaphors are being formed in the language, so the translation process must include only those native to the language. All others must be explained.⁵ English, on the other hand, often tolerates new metaphors, and especially similes, a fact which has facilitated more wooden formal equivalence translations—though often with a partial or even total loss or obscuration of the meaning of the original.

Furthermore, some metaphorical meanings are excluded by current usages in the language. Beekman and Callow cite the problem of translating Luke 13:32, where Herod is called a "fox." "In Mayo, animal names simply refer to the last name of the individual. He is a 'fox' since he belongs to the family called 'fox.'"⁶

English translators also sometimes face the problem of image transfer. Thus the image *σπλάγχνα καὶ οἰκτιρμοί* "bowels and mercies" (a case of hendiadys, Phil 2:1) is unfamiliar to English readers so that some kind of adjustment is necessary if any meaning is to be transferred in the translation from the source language to the receptor language. A striking example of this is found in Ps 1:1, where *יְבָרֵךְ לֹא עֲמֵד בְּדַרְכֵי חַטָּאִים* is translated even by the NIV, "[Blessed is the man who does] not . . . stand in the way of sinners." While the context makes the meaning clear to the careful reader, there is an unfortunate collocational clash devised here because in the normal English idiom "stand in the way of" means to hinder, and so the "blessed" man is here one who does not hinder sinners! It would have been much better to *translate* the metaphor by a native idiom such as "does not follow the example of sinners," a translation which conveys the meaning unambiguously and is lexically and semantically supportable.

Such problems of image transfer abound in languages which have had little or no previous contact with the Bible, and most books

⁵Ibid., 141-53.

⁶Ibid., 141.

on translation list many.⁷ Thus, to use the example of the fox as a metaphor for Herod, in one Mexican Indian language a fox is one who steals, in another he is one who is heartless, and in another he is one who cries a lot;⁸ but the biblical image means to convey the idea "sly." In these language one would have to expand to "Herod who is as sly as a fox" or something equally meaningful. A sheep in one of these Mexican languages is someone who does not understand; in another, someone with long hair; in another, a drunkard who does not respond when hit; and in another, someone who is often seen courting his girl friend.⁹ Thus, similar adjustments would have to be made to figures involving this word.

Such problems call for some principles for translators. It seems best to use a kind of hierarchy for the expression of these principles. Thus,

(1) If the dead metaphor or simile has an idiomatic formal equivalent in the receptor language, that equivalent should be used. If there is no idiomatic formal equivalent (a word-for-word translation), then

(2) It may be necessary to change a metaphor to an idiomatic simile, or in the case of a simile, to change only one or two of the three constituent parts of a simile, or to state implied parts of a metaphor or simile. If this is impossible, then

(3) It is necessary to translate the metaphor or simile by a native idiom which corresponds not in *form*, but in *meaning*. In some cases

(4) It may be necessary to combine any or all of these three in order to arrive at a meaningful translation.

It is perhaps helpful to consider illustrations of each of the first three of these possible situations in translation.

(1) *An idiomatic formal equivalent is available.* Most speakers of English are familiar enough with either the ocean or lakes to understand what James means when he says that a doubter is *ἐοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ*, "like an ocean wave, blown and tossed." The transfer from the source language to the receptor language is accomplished by a word-for-word glossing, and even the order is almost retained with no loss to the meaning (though the order is in fact irrelevant).

(2) *A metaphor changed to an idiomatic simile in the receptor language or constituent parts or a simile changed, or implied parts stated.* Thus, in Navajo one may not translate "hunger and thirst for

⁷Cf. Nida and Tabor, *The Theory and Practice of Translation*, 106-7.

⁸Beekman and Callow, *Translating the Word of God*, 138.

⁹*Ibid.*, 139.

righteousness" (Matt 5:6), but one may translate "like hungering and thirsting, they desire righteousness."¹⁰ Likewise, Acts 2:20 presents some interesting difficulties, which may be partially solved by changing the metaphor to a simile. The first phrase can be transferred easily: "the sun will be darkened," but the second phrase, καὶ ἡ σελήνη εἰς αἷμα, "and the moon [will be turned into] blood" is not quite so easy. Larsen suggests "The moon shall become like blood,"¹¹ but the addition of the implicit *point of similarity* would be helpful (especially since this is first of all a Hebrew metaphor from Joel 3:4, וְהָיָה לָדָם, and secondly only a formal equivalence translation in the LXX, taken over by the NT). Thus, a translation "and the moon will turn as red as blood" is probably even better.¹² In this case the implicit point of similarity, "red," is stated, which makes for the more accurate transference of the meaning, since without the simile one might infer that the moon would be turned into actual blood, a meaning that the Hebrew probably does not carry at all. Larson implies, in fact, that many *live* metaphors should be changed to similes, apparently to avoid ambiguity.¹³ This may be more necessary in languages other than English, but if "this is my blood," and "this is my body" were translated "this is like [represents] my blood," and "this is like [represents] my body," the ambiguity that resulted in the doctrine of transubstantiation would certainly be removed.

(3) *Metaphors and similes which must be completely recast.* In this category are verses which must be either partially or completely recast in order to communicate their meaning most accurately in the idiom of the receptor language. Thus, Rom 16:4, ἑαυτῶν τράχηλον ὑπεθήκαν, "they laid down their own neck," is not a good translation because it misses the English idiom. It needs only partial adjustment, however, to be idiomatic: "they risked their own necks," and one could accept something completely recast, like "they risked their lives" (NIV).

Perhaps Luke 24:32 ought to be put into this category as well. "Wasn't our heart burning within us?" is certainly not idiomatic English, and it is a poor translation since it evokes at least unconsciously another English idiom which means something entirely different: "heartburn" as a description of the burning sensation in the esophagus and stomach caused by excess stomach acidity. It would probably be better to use another English idiom that is exactly

¹⁰Nida, *Toward A Science of Translating*, 220.

¹¹Mildred Larson, *A Manual for Problem Solving in Bible Translation* (Grand Rapids: Zondervan, 1975) 87.

¹²As done, for example, by TEV.

¹³Larson, *A Manual for Problem Solving in Bible Translation*, 87.

equivalent in meaning, like "Didn't a tingle go up our spine?" or "Didn't it almost take our breath away?"¹⁴ or "Didn't our heart almost stop?" (in which case the image is retained, but not the point of similarity), or "Wasn't it like a fire burning in us?" (in which case it would fit into category 2, a metaphor changed into a simile, TEV).

Translating live figures

Live metaphors and similes, in contrast to dead figures, are expressions newly made up for the purpose of illustration on a particular occasion. "I am the true vine and my father is the farmer" (John 15:1) is an instance of live metaphor. Other examples are "you are the salt of the earth" (Matt 5:13) and "you are the light of the world" (Matt 5:14).¹⁵

In general it is easier to translate live metaphors and similes directly into English, but each case must be considered on its own merits, and the translator must make the decision as to which of these four suggestions above may be applicable.

OTHER IDIOMS

"What have I done to you?"

There are many idioms which do not fit into the category of dead metaphors and similes. All translations of any kind into any language must recognize some of these and translate them meaningfully if the translation is to be coherent at all. It is therefore not a question of whether to translate idioms in a dynamically equivalent way; it is only a question of how many one will translate in this way. But strangely

¹⁴It is possible that this translation is also supported by the Hebrew of Josh 2:11. In this passage Rahab is telling the spies that she has heard about all the miracles performed by the Lord for them on their way out of Egypt. She concludes by saying that when she and her people heard about these miracles their "hearts melted" and "each man lost his breath" (וַיִּמְסוּ לְבָבָם וְלֹא-קָמָה עוֹד רוּחַ בְּאִישׁ). It is interesting to notice that both of these expressions seem to be describing the same reaction. In this case the reaction is terror—a loss of courage in the face of the conquering Israelites. But the reaction of men is physiologically similar whether it is terror or amazement, as in the case of Luke 24:32. Thus, it may be most proper to use the other half of the Hebrew expression which is also found in English ("took our breath away") for the Greek expression which is not found in English ("our hearts burned"). And while it is true that the idiom in Luke may find a parallel in Lysias, 33:7, "being in a fever of excitement" (LSJ, 860), it is much more likely that these men on the road to Emmaus were speaking a Semitic language and that this idiom comes either from Hebrew or Aramaic (מָס is "melt" in either one; cf. Marcus Jastrow, comp., *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature*, 2 vols. [reprint, Brooklyn: P. Shalom, 1967], 1.809).

¹⁵For others, see Larson, *A Manual for Problem Solving in Bible Translation*, 87.

even the NIV seems to miss some of these and sometimes chooses the course of formal equivalence, even when it results in zero or little meaning. An interesting example of this can be found in 1 Kgs 19:20, where Elijah replies to Elisha, *מָה־עָשִׂיתִי לָךְ*, “What I have done to you?”, translated by the LXX, *ὅτι πεποίηκά σοι*. One wonders whether the LXX should have read *τί* instead of *ὅτι*, which would have at least translated the Hebrew formally. The Vulgate follows the Hebrew with “quod enim meum erat feci tibi?” But the idiom has not been adequately translated by NIV, which only produces the word-for-word gloss, “what have I done to you,” which has little meaning in the context, where the phrase obviously means “what have I done to stop you?”¹⁶ Here some implied information must be translated in order for the English to fit the context.

“What to me and to you?”

The foregoing phrase is similar to an even more striking phrase, translated by formal equivalence in the LXX and taken over verbatim into the NT by John. In 2 Kgs 3:13 Joram, son of Ahab and king of the Northern Kingdom, comes to Elisha to find out how the war with Moab will go. Elisha is unhappy about this idolator’s sudden interest (under the influence of Jehoshaphat) in Yahweh’s blessing, and he rebuffs him with the question *מָה־לִּי וְלָךְ*, “what to me and to you,” translated by the LXX, *τί ἔμοι καὶ σοί*. In the context the sense is obviously something like “why should I help you?” even though NIV translates less acceptably, “what do we have to do with each other?”

But the most interesting thing is that this phrase is exactly what Jesus said to his mother in John 2:4, when she informed him that the wedding feast at Cana had run out of wine. He probably replied in Hebrew (some would say, Aramaic),¹⁷ but the Greek of John is *τί ἔμοι καὶ σοί*. The KJV “what have I to do with you?”, though it is an attempt to translate idiomatically, has always seemed abrasive, especially when followed by the epithet “woman,” a most impolite name to use in direct address to one’s own mother in English. In light of Jesus’ further explanation, *οὐπω ἤκει ἡ ὥρα μου*, “my time has not yet come,” it is probably best to translate Jesus’ reply in this context

¹⁶TEV: “I’m not stopping you.”

¹⁷The literature supporting the speaking of Hebrew alongside Aramaic during the first century is extensive. For a partial listing, see J. H. Moulton, *A Grammar of New Testament Greek*, vol. 4: *Style*, by Nigel Turner (Edinburgh: T. & T. Clark, 1976) 10. See particularly J. M. Grintz, “Hebrew as the Spoken and Written Language in the Last Days of the Second Temple,” *JBL* 79 (1960) 32-47, in which he argues that Mishnaic Hebrew, not Aramaic would have been the spoken language at this time.

something like "how can I help you *now*?" or "why should I help you *now*?" In contrast to its translation of the OT occurrence in 2 Kgs 3:13, "what do we have to do with each other?" (also in a context of a request for help), the NIV translates John 2:4, "'Dear woman, why do you involve me?'" This is not only more polite, but more idiomatic, and is certainly acceptable. Many will be more comfortable with this than TEV's (equally supportable) "You must not tell me what to do."

In each case the translations from NIV and TEV and the others suggested retain the two essential elements found in either the Hebrew מֵה־לִּי וְלָךְ or the Greek τί ἔμοι καὶ σοί: (1) a statement of some kind of relationship between the speaker and the addressee ("to me and to you"); and (2) a question of the propriety of the request. The rest must be supplied if the English is to make any sense at all, and what is supplied is admittedly interpretive. But then anyone who has done very much translation knows that interpretation is an essential part of the task. One cannot translate without asking two essential questions: (1) What does this mean in the source language? and (2) How does one convey this same meaning in the receptor language? And as soon as one asks one or both of these questions he is involved in interpretation. This is the reason that "neutral translation" is a myth: one cannot be neutral and work with *meaning*. Again, it is not a question of whether to interpret in translation, but how much and how well.

"*Verily, verily*"

There has always been a certain fascination with the difficulty of translating either the single ἀμήν, "verily," or the double ἀμήν, ἀμήν, "verily, verily." Even TEV's "I am telling you the truth" lacks idiomatic flavor, to say nothing of NASB's "truly, truly" and NIV's "I tell you the truth." And LB's "what I am telling you so earnestly is this" misses the mark even more.

Perhaps it is helpful to begin with the usage of the Hebrew words and follow the transliteration ἀμήν through the LXX into NT times.

Hebrew and LXX. Related to the verbal root מָנָה, the Hebrew adverb מֵנָה is used in the OT in several different ways. There are, first of all, places where it is a part of a statement by an individual or a group:

Num 5:22. In the context of the test of the woman accused by her husband of unfaithfulness, upon the pronouncement of the curse upon her by the priest, the woman is to say מֵנָה מֵנָה, "amen, amen," best translated, "so be it" (NIV), as the LXX does with the familiar Γένοιτο, γένοιτο, "let it be, let it be."

Deut 27:15-26. This passage includes 12 uses of the single אָמֵן, where it is the answer of the people to the curses pronounced on Mt. Ebal. In this religious context of audience response it is properly translated "Amen!" as an interjection of hearty assent or formal confession. Again, the LXX translates not ἀμήν, but Γένοιτο.

1 Kgs 1:36. The answer of Benaiah son of Jehoiada to King David, when he announced the appointment of Solomon to the throne, was אָמֵן, which in this context might be translated "Amen!" but is perhaps better rendered "so be it!" since it is not in a religious context and is not a congregational response. In contemporary English (outside of slang and jokes) "Amen!" is normally reserved for a religious setting or congregational response (by both Christians and Jews). The LXX translates here with Γένοιτο.

Jer 11:5. In this context of the curses for disobedience and blessings for obedience Jeremiah's response to the LORD is אָמֵן, "Amen!" Considering that it is a direct address to Yahweh, it would be considered idiomatic English to translate it in this manner. LXX again translates Γένοιτο.

Jer 28:6. In response to the prophecy of the false prophet Hananiah that the LORD would bring back the temple furniture, Jehoiaquim, and all the other exiles within two years, Jeremiah answers, אָמֵן כֵּן יַעֲשֶׂה יְהוָה, "Amen! May the Lord do so!" to show that the result would be desirable even though it will not actually happen. The incident is not recorded by the LXX.

Ps 41:14. The word here occurs once again in a religious context of audience response, and so it is rightly translated, "Amen! Amen!" Here the LXX translates γένοιτο, γένοιτο (40:14). The same is done with Ps 72:19 (LXX 71:19), Ps 89:53 (LXX 88:53); and Ps 106:48 (LXX 105:48).

Neh 5:13. Similar congregational responses are found in Neh 5:13 and 8:6, where the LXX translates for the first time by ἀμήν (2 Esdr 15:13 and 18:6).

1 Chr 16:36. The final passage in this category is also a congregational response and is rightly translated "Amen!" Here the LXX continues its translation ἀμήν for אָמֵן.¹⁸

The other category of uses of אָמֵן concerns only Isa 65:16, where it is used in connection with the construct אֱלֹהֵי, and thus is to be

¹⁸Interestingly, Symmachus translates אָמֵן by ἀμήν instead of γένοιτο in Num 5:22, Deut 27:15, Ps 40:13 (41:13), Ps 71:19 (72:19), Ps 88:53 (89:53), Isa 65:16, and Jer 11:5. Theodotion translates similarly in Deut 27:15. Ἀμήν also appears in the LXX translation of some Apocryphal books. In 1 Esdr 9:46 it is in the context of audience response; in Tob 8:8 an exclamation of mutual consent when Tobit is taking a wife; and in Tob 14:15, 3 Macc 7:23, and 4 Macc 18:24 as the ending of a book (as it is frequently in the NT). For the text of each of these, see *APOT*, in loc.

translated "the *true* God," followed by the LXX, τὸν θεὸν τὸν ἀληθινόν, "the true God."¹⁹

A little-used corresponding adverb is $\Pi\grave{\nu}\eta\grave{\nu}$ II,²⁰ "truly, indeed," used in Gen 20:12 and Josh 7:20. The syntax of Gen 20:12 corresponds more nearly to the usage in the NT, and in this case should be translated something like "really" (NIV), which also corresponds to the LXX ἀληθῶς. Josh 7:20 is similarly an asseveration in which Achan confesses his sin by answering $\Pi\grave{\nu}\eta\grave{\nu}$, "Right!" or "It is true!" (NIV). Here the LXX again uses ἀληθῶς.

Finally, there are two other related adverbs. $\Delta\grave{\nu}\eta\grave{\nu}$, "indeed?" is used five times in the OT, always in questions,²¹ and $\Delta\grave{\nu}\eta\grave{\nu}$ is used nine times, always in asseverations.²² In the case of the former the LXX translates by ἀληθῶς, "really," and ὄντως, "really," and in the latter case it translates by ἀλήθεια, "truth," κρίσις, "justice," εἶτα, "then, indeed," and ἀληθῶς, "really." The LXX translators, thus, correctly used a variety of terms for these adverbs, as, indeed, any translator must do if he hopes to convey meaning.

Classical Greek. Liddell and Scott do not list any uses of ἀμήν outside the Greek OT and NT, and gloss the word as a "Hebrew adverb."²³ This seems to indicate that the NT usage is therefore a Hebraism, built partly on some uses in the LXX, and built partly on the proclivity toward transliteration of religiously emotive words—witnessed by the unbroken tradition of simply transliterating the word from Hebrew through to English.

NT usage of ἀμήν. The usage of ἀμήν in the NT is primarily a reflection of the Semitic background of the speakers and writers. As a single word ἀμήν appears in statements only in the Gospels, except where it is used as a proper name for Christ in Revelation. Elsewhere in the NT the single ἀμήν appears at the end of a statement or prayer, somewhat analogous to contemporary usage of "Amen" at the end of a hymn. As a repetition, ἀμήν, ἀμήν, it appears only in the gospel of John. A survey of its usage in the gospels indicates that it usually appears at the emphatic point in a narrative. Sometimes it implies an oath (as in the LXX), and should be translated in such a way that it calls attention to the veracity of the statement (e.g., Matt 10:5). Sometimes it is simply a climax (or attention) marker, however, and

¹⁹BDB, 52-53; KB, 60-61. Its usage in Mishnaic Hebrew is basically the same as Biblical Hebrew, but Jastrow does not list any uses in Aramaic (Jastrow, *Dictionary*, 1.77, 78).

²⁰BDB, 53.

²¹Ibid.

²²Ibid, 53-54.

²³LSJ, 82.

since such a marker is seldom used in written English, it may sometimes simply be left out of a good translation. Where it is possible to include it in idiomatic translation, there are a number of possibilities, and the phrase which best fits the context should be chosen in each individual instance. Some of the possibilities are: "to be honest with you," "I want to make one thing perfectly clear" (though the political overtones of that may make it presently unacceptable), "frankly," "actually," "truthfully," "to tell the truth," "in plain language," "without mincing words," "look!" and "listen!"

Thus, in the case of John 3:3, where Jesus is trying to indicate to Nicodemus both the truthfulness and the seriousness of the fact that one must be born again in order to see the kingdom of God, it is probably best to use something more idiomatic, and therefore more accurate, such as "frankly," (if one prefers one word) or "without mincing words" (if one prefers a phrase).

SUMMARY

Live and dead metaphors and similes and other idioms in the Bible are not easy to translate. Yet if one admits that the task of the translator is to convey the meaning of the source language into the receptor language without additions or deletions in meaning in such a way that the response evoked in the receptors approximates as closely as possible the response originally evoked, he must inasmuch as possible translate these figures idiomatically. There are acceptable principles to use to achieve this kind of meaningful translation, and if these principles are used the quality of the translation will be enhanced and the communication of the Word of God accomplished more fully.

ERRANT AORIST INTERPRETERS

CHARLES R. SMITH

The thesis of this essay is that exegesis and theology have been plagued by the tendency of Greek scholars and students to make their field of knowledge more esoteric, recondite, and occult than is actually the case. There is an innate human inclination to attempt to impress people with the hidden secrets which only the truly initiated can rightly understand or explain. Nowhere is this more evident than in the plethora of arcane labels assigned to the aorist tense in its supposed classifications and significations. Important theological distinctions are often based on the tense and presented with all the authority that voice or pen can muster. It is here proposed that the aorist tense (like many other grammatical features) should be "demythologized" and simply recognized for what it is—the standard verbal aspect employed for naming or labeling an act or event. As such, apart from its indications of time relationships, it is exegetically insignificant: (1) It does not necessarily refer to past time; (2) It neither identifies nor views action as punctiliar; (3) It does not indicate once-for-all action; (4) It does not designate the kind of action; (5) It is not the opposite of a present, imperfect, or perfect; (6) It does not occur in classes or kinds; and, (7) It may describe any action or event.

* * *

THE ABUSED AORIST

In 1972 Frank Stagg performed yeoman service in publishing an article titled "The Abused Aorist."¹ A number of the illustrations referred to in the following discussion are taken from his article. His was not the first voice, however, nor the last, to be raised in objection to the disservice rendered to this most useful servant in the Greek tense system. But the warnings have largely gone unheeded.

During a recent automobile trip the author listened to two successive sermons (one on tape and one on radio) in which an aorist

¹Frank Stagg, "The Abused Aorist," *JBL* (1972) 222-31.

tense was grossly perverted in "proving" a point of theological contention. In the first case, a well-known and gifted pastor argued that the use of an aorist form of the verb *νίπτω* ("wash") in John 13:8 proves that the footwashing by Jesus symbolized the once-for-all washing of salvation rather than the subsequent daily cleansing! This was in spite of the unmentioned fact that the same logic would require that people who have bathed need never to wash their feet but *once* thereafter (aorist in v 10). The second message argued that Jesus did not die spiritually for our sins because the aorist tense of the verb *ἀποθνήσκω* ("died") in 1 Cor 15:3 refers only to a *single* act of dying!

Such abuses would be humorous were it not for the fact that they are presented and received with such sincere conviction as the basis for significant theological assertions. Greek grammarians would instantly recognize the fallacies of the illustrations cited and have often spoken out against errors of this type. It is therefore quite surprising to find genuine scholars who may in one place legitimately describe the aorist tense, yet in another place misuse it in a manner not greatly different from the illustrations just cited. It is not surprising that student term papers, theses, and dissertations are often influenced by confusion in the grammars and commentaries.

The following discussion will briefly define the aorist tense and then respond to a number of the most common misrepresentations of its significance.

MEANING OF THE TERM

Unlike other grammatical terms, which are often ambiguous, the term *aorist* is an explicit and ideal grammatical term. A Greek 'present' tense does not always indicate present time—we have futuristic presents, historic presents, customary presents, and others. Likewise, the terms 'imperfect' and 'perfect' are not perfect. But like the term 'future,' the term 'aorist' is perfectly descriptive. No single aspect of the present tense is inviolable. Just as it does not always indicate present time, so it does not always indicate process. But the aorist tense is invariable—*all aorists are aoristic!*

In the matter of 'aspect' the purpose of the aorist is to be invisible. The term *means* "no boundary," "without horizon," "non-specific," "noncommittal," "indefinite," etc. The whole point of the aorist is to *refrain* from saying anything about the nature of the action. As Chamberlain said, the word means "I do not define."²

Grammarians generally agree that the aorist represents the most basic form of the Greek verb, employing the oldest and simplest stem

²William Douglas Chamberlain, *An Exegetical Grammar of the Greek New Testament* (New York: Macmillan, 1960) 67.

form. Due to contemporary lexicographical methodology it would be impracticable but one could almost wish that Greek students could learn the aorist form of verbs *first* in order to entrench the basic concept of the verbal idea apart from an emphasis on time or aspect. Other tenses should be recognized as for the purpose of *adding* time or aspect considerations. *As it relates to the matter of aspect*, the aorist is transparent, it leaves the verbal idea 'naked' by adding *nothing* to the basic vocabulary concept. It merely labels or titles the act.

Since, in the familiar words of Broadus, Greek is "an aorist loving language,"³ it is essential that the tense be stripped of its mythological accretions.

THE AORIST DOES NOT NECESSARILY REFER TO PAST TIME

The aorist is essentially, though not entirely, timeless. This is, of course, obvious in all but the indicative. Except for the participles it is mostly futuristic in its unaugmented forms. It hardly seems necessary to belabor this point, but on the part of some who do not use Greek regularly there is still a tendency to overemphasize the time aspect, and on the part of some scholars there is a tendency to overstate the case and remove all time considerations from the aorist.

Examples of accuracy

A. T. Robertson averred that "If one gets it into his head that the root idea of tense is time, he may never get it out and he will therefore never understand the beauty of the Greek tense, the most wonderful development in the history of language."⁴

Chamberlain states that "The student should disabuse his mind at once of the notion that the primary idea of tense in the Greek verb is time."⁵

³Quoted in A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman, 1934) 831.

⁴In his Introduction to Davis' grammar (William Hersey Davis, *Beginner's Grammar of the Greek New Testament* [New York: Harper & Row, 1923] viii). The remark suggesting that the Greek tense system is the "most wonderful development in the history of language" was included in the above quotation to provide me with an opportunity to respond briefly to this unrealistic adoration of the Greek language. Greek teachers have often described Greek as "more expressive," especially in its tenses, than other languages. But the fact that God has revealed himself via this language does not make it a holy language, or a perfect language. God also revealed himself, infallibly, by means of Hebrew and Aramaic. Any well-developed modern language such as English, French, German, Spanish, etc., can express anything that Greek has expressed, though not by the same grammatical and semantic devices. Greek should not be worshipped.

⁵Chamberlain, *Grammar*, 67.

Examples of inaccuracy

All Greek grammarians adequately warn against viewing the aorist as primarily tense-related, but it is not uncommon to find overstatements of this matter. Dana and Mantey affirm, for example, that "it has no essential temporal significance, its time relations being found *only* in the indicative" (emphasis added).⁶ In the definition given above it was clearly noted that it is in the area of *aspect* that the aorist adds nothing to the vocabulary concept. The aorist does commonly add time considerations in the indicative and also in its participial forms. Though aorist participles do not indicate tense in themselves, they do have special time relationships with the leading verb or the time of the context. The majority of aorist participles indicate time antecedent to the leading verb.

Biblical examples

Even in the indicative, time is not intrinsic to the aorist tense. The following are examples of biblical texts which employ aorist indicatives in ways that do not designate past events—they are essentially timeless.

"In you I am well pleased" (εὐδόκησα, Mark 1:11).

"Now is the Son of Man glorified" (ἐδοξάσθη, John 13:31).

"In this is my Father glorified" (ἐδοξάσθη, John 15:8).

"Wisdom is justified by all her children" (ἐδικαιώθη, Luke 7:35).

"The grass withers" (ἐξηράνθη, 1 Pet 1:24).

All of these examples appear to be timeless in their connotations and they adequately demonstrate that the aorist, even in its indicative forms, need not refer to past time.

THE AORIST DOES NOT INDICATE COMPLETED ACTION

The examples just cited under the previous heading should also adequately refute this misconception, but a few additional comments may prove helpful.

Examples of accuracy

Stagg has succinctly noted that the aorist views the action "without reference to duration, interruption, *completion*, or anything else. . . . The aorist can be properly used to cover any kind of action: single or multiple, momentary or extended, broken or unbroken, *completed or open-ended*" (emphasis added).⁷

⁶H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: Macmillan, 1927) 193.

⁷Stagg, "The Abused Aorist," 223.

Dana and Mantey object to Blass' identification of the aorist as the tense "which denotes completion," and observe that "the aorist signifies nothing as to completeness." Unfortunately they add the unedifying comment that it "simply presents the action as attained."⁸ Davis asserts that "it does not distinguish between complete or incomplete action."⁹

Examples of inaccuracy

Summers states that "the aorist indicates finished action in past time."¹⁰ Though he is referring to the aorist *indicative*, a point which many grammarians are not always careful to note, it is still not true that the aorist indicates finished or complete action—not even in the indicative.

McKay provides helpful insight into the significance of the tenses but then proceeds to misrepresent and misuse the aorist. With regard to the statement that Judas sinned (ἥμαρτον, Matt 27:4), he asserts that the "past time reference is unimportant: that it is aorist aspect, referring to the action as complete, is all important."¹¹ To the contrary, the past time reference as indicated by the augmented form and the context is more important than any nonexistent intimation about the nature of the event.

Biblical examples

Only a few examples need be cited to demonstrate that aorist tenses (of any mood) need not designate completed actions.

"Death reigned through one man" (ἐβασίλευσεν, Rom 5:17).

"Guard yourselves from idols" (φυλάξατε, 1 John 5:21).

"That he might show in the coming ages the exceeding riches of his grace" (ἐνδείξῃται, Eph 2:7).

See also the examples under the previous heading. It should be apparent that while an aorist may be used with reference to a completed action, the tense itself does not indicate or imply this.

THE AORIST NEITHER IDENTIFIES NOR VIEWS ACTION AS PUNCTILIAR

The term "punctiliar" is not only one of the most misunderstood of grammatical terms but also one of the most inappropriate. No grammatical feature can indicate a "punctiliar act," though vocabulary and context can readily do so.

⁸Dana and Mantey, *Grammar*, 193-94.

⁹Davis, *Grammar*, 78.

¹⁰Ray Summers, *Essentials of New Testament Greek* (Nashville: Broadman, 1950) 55-56.

¹¹K. L. McKay, "Syntax in Exegesis," *Tyndale Bulletin* 23 (1972) 55-56.

Scholars are quick to point out that the term "punctiliar" must be "properly understood." Stagg, for example, notes that "Careful grammarians make it clear that the punctiliar idea belongs to the writer's manner of presentation and not necessarily to the action itself."¹² He proceeds to defend Moulton's and Robertson's use of the term "punctiliar" as describing the way the action is viewed and not the action itself,¹³ and explains that the aorist is "punctiliar only in the sense that the action is viewed without reference to duration, interruption, completion, or anything else."¹⁴ If language means anything, this says that the aorist is not punctiliar at all—especially not in the way it *views* (or *states*, or *regards*) the action! This terminology mars Stagg's otherwise excellent discussion. The aorist neither designates nor even "views" the action as punctiliar. It does not view it in *any* way! It merely labels (names, titles) the action. For Robertson to state that "the 'constative' aorist treats an act as punctiliar which is not in itself point-action," is to deny what he earlier affirms in identifying the aorist as meaning "*un-defined*" (emphasis added).¹⁵ The aorist does not "treat," "view," "regard," or "state" the action as punctiliar or anything else. Its very purpose is to refrain from doing so.

Examples of accuracy

According to Dana and Mantey, the aorist "states the *fact* of the action or event without regard to its duration."¹⁶ Burton declares that it "represents the action denoted by it indefinitely, i.e., simply as an event, neither on the one hand picturing it in progress, nor on the other affirming the existence of its result. The name *indefinite* as thus understood is therefore applicable to the tense in all of its uses."¹⁷ Machen demonstrates admirable restraint in avoiding the term "punctiliar" and identifies the imperfect as pointing to continued or repeated action whereas the aorist is a "simple assertion of the act."¹⁸ Wenham, unfortunately immediately after an invalid identification of the aorist as "a *punctiliar* (or point) tense," clearly states that "the

¹²Stagg, "The Abused Aorist," 222.

¹³Ibid., 225, 229.

¹⁴Ibid., 223.

¹⁵Robertson, *Grammar*, 824, 31-32.

¹⁶Dana and Mantey, *Grammar*, 193.

¹⁷Ernest DeWitt Burton, *Syntax of the Moods and Tenses in New Testament Greek* (Grand Rapids: Kregel, 1900) 16.

¹⁸J. Gresham Machen, *New Testament Greek for Beginners* (Toronto: Macmillan, 1923) 81.

action of the verb is thought of as simply happening, without any regard to its continuance or frequency.”¹⁹

Examples of inaccuracy

Quotations here must of necessity be selective since almost every standard grammar may be faulted at this point—even those which in other contexts clearly state the matter. For example, in his next sentence after saying that the aorist regards action as undefined, Chamberlain unfortunately adds, “The common term for this is punctiliar action.”²⁰ Whether or not it is the *common* term is not the point. The action need not be punctiliar and an aorist does not even *view* it as such—it merely names the act involved.

Conversation with Greek teachers will generally indicate a high degree of defensiveness with regard to any objections to such traditional terminology as “punctiliar.” It is regularly insisted that the grammarians rightly distinguished between the nature of the event and the fact that an aorist is merely looking at an event “as a whole”—the latter being identified as a “punctiliar view.” The response is threefold: (1) It is not being argued that all grammarians have misunderstood the aorist (Note the quotations, throughout this article, under the headings “Examples of accuracy”); (2) It is asserted that the term “punctiliar” is a misleading and inappropriate term to describe the fact that an aorist merely names an act without reference to its duration; and (3) Nearly all the grammars may be validly charged, at least with inconsistency, in that in their illustrations they interpret aorists as *indicating* “single acts,” “particular occasions,” and “fixed,” “momentary,” or even “instantaneous” events. If this be defended as a kind of “grammatical shorthand,” meaning that the aorist *in a particular context* may point to such actions, it is responded that it is not the *tense* which indicates these matters and it is inexcusable to confuse students by such inaccurate “shorthand.”

Dana and Mantey state that the aorist “presents the action or event as a ‘point,’ and hence is called ‘punctiliar,’”²¹ and “the play is entirely upon whether the action is punctiliar—viewed as a single whole—or whether it is the opposite, continuous or repeated.”²² On this basis they affirm that the aorist clause in 1 John 2:1, ἵνα μὴ ἁμάρτητε, means “in order that you won’t ever commit an act of

¹⁹J. W. Wenham, *The Elements of New Testament Greek* (Cambridge: Cambridge University, 1965) 96.

²⁰Chamberlain, *Grammar*, 67.

²¹Dana and Mantey, *Grammar*, 194.

²²*Ibid.*, 195.

sin."²³ This error has been perpetuated in scores of commentaries and sermons, in spite of the fact that all that John did was tell his readers what he wanted them to avoid, namely, sin. The number of acts of sin should not enter the picture merely on the basis of an aorist tense.

Hale states that "the chief emphasis is on the point-like quality of the action."²⁴ Godet wrote that the aorist ἔλθῃ, "shall have come," in 1 Cor 13:10, must allude "to a fixed and positively expected moment, which can be no other than that of the Advent."²⁵ Moule goes so far as to state that the chief function of an aorist "is to indicate an action viewed as *instantaneous*" (emphasis added).²⁶ Dodd says that "the aorist forms express momentary or occasional action."²⁷ With regard to the verb "entered" in Rom 5:12, Mickelsen remarks that "the tense of the verb indicates a distinct historic entrance."²⁸ One must respond that this concept comes from the meaning of the verb itself since it is difficult to have an entrance which is not distinct and not historical.

Robertson states that "the tense of itself always means point-action."²⁹ Summers says bluntly that "the kind of action is punctiliar."³⁰ One should note that these last statements refer to the *action* as punctiliar. It is an improvement to refer to the action as only being *viewed* in a punctiliar sense, but even this is a misrepresentation of the aorist. It should be added that attempts to represent the aorist as a "dot," in contrast to the representation of the linear tenses by a line or series of dots, are misleading at best.

Biblical examples

Literally hundreds of examples could be listed to show that the aorist does not indicate, or even necessarily view, the action as punctiliar. Of course it may be used of a "punctiliar" event, but the use of the aorist does not prove this fact.

²³Ibid.

²⁴Clarence B. Hale, *Let's Study Greek* (Chicago: Moody, 1957) 32.

²⁵Frederic Louis Godet, *Commentary on First Corinthians* (reprinted; Grand Rapids: Kregel, 1977) 680.

²⁶C. F. D. Moule, *An Idiom-Book of New Testament Greek* (Cambridge: Cambridge University, 1968) 10.

²⁷C. H. Dodd, *The Johannine Epistles* (The Moffat New Testament Commentary; London: Hodder and Stoughton, 1946) 78.

²⁸A. Berkeley Mickelsen, "The Epistle to the Romans," *The Wycliffe Bible Commentary* (ed. Charles F. Pfeiffer and Everett F. Harrison; Chicago: Moody, 1962) 1197.

²⁹Robertson, *Grammar*, 835.

³⁰Summers, *Essentials*, 66.

"So then, my beloved, just as you have always obeyed" (ὁπηκούσατε, Phil 2:12).

"Look at the birds of heaven" (ἐμβλέψατε, Matt 6:26).

"He remained a whole two years" (ἐνέμεινεν, Acts 28:30).

"Do not be anxious, saying, 'What shall we eat?'" (μεριμνήσητε and φάγωμεν, Matt 6:31).

"If we forgive men their trespasses" (ἀφῆτε, Matt 6:14).

"But you, whenever you pray" (προσεύχη, Matt 6:6).

"The scribes and Pharisees sit in Moses' seat" (ἐκάθισαν, Matt 23:2).

Again it should be noted that all the examples cited under the preceding heading are also applicable here.

Contrary to Moulton and Robertson, the aorist is not "punctiliar in statement" (nor in *fact*, as they admit).³¹ It is noncommittal in statement. It refrains from viewing action as either linear or punctiliar. It abstains.

THE AORIST DOES NOT INDICATE ONCE-FOR-ALL ACTION

This aspect of "theology in the aorist tense"³² has been criticized so often that one almost feels like he is "beating a dead horse" by even bringing up the subject. But the "horse" refuses to stay dead!

Examples of accuracy

All the statements which were quoted in objecting to the aorist as indicating completed or punctiliar action would also be appropriate here. Indeed, the once-for-all theory is just a "hyper-punctiliar" view and very few of the standard grammars deal directly with the terminology. (Of those examined for this study, only Turner misused it. See below.) After objecting to Law's assertion that the aorists in 1 John 1:1 must refer to "a definite occasion,"³³ Stagg responds, "It is fallacious to argue from the grammatical aorist to a historical singularity."³⁴ Likewise he notes that "Turner misleads when he finds necessarily a 'once and for all' in the aorist imperative."³⁵

Examples of inaccuracy

In his commentary on Revelation, Charles states that the aorists ἐκτίσας ("created") in 4:11 and ἐνίκησεν ("overcame") in 5:5 each

³¹Moulton, quoted and approved in Robertson, *Grammar*, 832.

³²Stagg, "The Abused Aorist," 222.

³³Robert Law, *The Tests of Life* (3d ed.; Grand Rapids: Baker, n.d.) 47.

³⁴Stagg, "The Abused Aorist," 226.

³⁵*Ibid.*, 230-31.

indicate "one definite act" which was "once-for-all."³⁶ This statement is probably true except that this is not shown by the aorist tense, but by word meaning, context, and other revelation.

Ryrie builds a theological point on the aorists of Rom 6:13b and 12:1. Because the aorist "does not present the action as a series of repeated events . . . , the presentation of body is a single, irrevocable act of surrender rather than a series of repeated acts of dedication."³⁷ Walvoord makes the same error by stating that the aorist in 6:13b means, "Present yourself to God once and for all."³⁸ But neither grammar nor theology suggests any such limitation on these verbs. One might just as well argue that just as the Jews presented morning and evening sacrifices, so the believer should present himself to God both morning and evening. Is it dishonoring for a Christian who has failed (as all do) to present himself anew? (In reality, as long as men are sinners, no presentation can be a once-for-all presentation!) But frequency is not the point. Only the *fact* of presentation is at issue.

In his commentary on Revelation, Morris often refers to aorists as indicating once-for-all action. One example is μετανόησον ("repent") in 3:19.³⁹ But as Stagg notes, Morris fails to explain how the word ποιήσον ("do the first works," 2:5) may be taken as a once-for-all aorist.⁴⁰

In commenting on the aorist ἐτύθη in 1 Cor 5:7, which refers to the fact that Christ was sacrificed for us, Johnson states that the aorist tense is "looking at the event as a once-for-all thing."⁴¹ It is true that the verse is looking at a once-for-all event, but even with an imperfect tense the same would be true! (To say that Christ "was dying" for us would still point to the once-for-all event at the cross.) But the statement implies that this significance is because of the aorist tense and is therefore misleading at best. Such lack of precision has fostered the confusion which has led scholars like Francis Schaeffer to affirm that "the Greek aorist is a once-for-all past tense."⁴²

³⁶R. H. Charles, *A Critical and Exegetical Commentary on the Revelation of St. John* (ICC; 2 vols; New York: Scribner's, 1920), I. 134-35.

³⁷Charles Caldwell Ryrie, *Balancing the Christian Life* (Chicago: Moody, 1969) 79.

³⁸John F. Walvoord, *The Holy Spirit* (3d ed.; Grand Rapids: Zondervan, 1954) 197.

³⁹Leon Morris, *The Revelation of St. John* (The Tyndale New Testament Commentaries; Grand Rapids: Eerdmans, 1969) 84.

⁴⁰Stagg, "The Abused Aorist," 227.

⁴¹S. Lewis Johnson, Jr., "The First Epistle to the Corinthians," *The Wycliffe Bible Commentary* (ed. Charles F. Pfeiffer and Everett F. Harrison; Chicago: Moody, 1962) 1237.

⁴²Francis A. Schaeffer, *Genesis in Space and Time* (Downers Grove: InterVarsity, 1972) 165.

A friend recently argued that the aorist imperative in the plural, "Greet one another with a holy kiss" (1 Cor 16:20, in contrast with the three earlier present tense forms of the same verb), proves that Paul was not commanding a general practice but only a conveyance of his personal greetings. My friend's interpretation may be correct, but it cannot be proved by the aorist tense!

Biblical examples

Again, all the biblical examples previously cited are also applicable under this heading. In addition, none of the following refer to once-for-all actions.

"They loved not their lives unto death" (ἠγάπησεν, Rev 12:11).

"What you heard from the beginning" (ἠκούσατε, 1 John 2:24).

"Trade until I come" (πραγματεύσασθε, Luke 19:13).

"Jesus . . . went about doing good" (διῆλθεν, Acts 10:38).

"The promise which He promised us [many times], life eternal" (ἐπηγγείλατο, 1 John 2:25).

"Five times I received thirty-nine stripes" (ἔλαβον) . . . three times I was beaten with rods (ἐρραβδίσθην) . . . three times I was shipwrecked" (ἐναυάγησα, 2 Cor 11:24-25).

"For all [seven] had her" (ἔσχον, Matt 22:28).

"Holy Father, keep them, in your name" (τήρησον, John 17:11).

"They lived and reigned a thousand years (ἔζησαν and ἐβασίλευσεν, Rev 20:4).

"All the time in which Jesus went in and went out among us" (εἰσῆλθεν and ἐξῆλθεν, Acts 1:21).

"Wherefore that field is called 'Field of Blood' until this day" (ἐκλήθη, Matt 27:8).

"For all have sinned and fall short" (ἥμαρτον, Rom 3:23).

THE AORIST DOES NOT DESIGNATE THE KIND OF ACTION

The truthfulness of this assertion should be adequately demonstrated by the very fact that the grammar books have divided the aorist into various "kinds" or categories (e.g., constative or indefinite; ingressive or inceptive; culminative, effective or resultative; gnomic; epistolary; dramatic; etc.). But, amazingly, it is necessary to fight an uphill battle against the grammarians at this point. Even though it contradicts what they say elsewhere, almost with one voice they proclaim that the "fundamental idea of the kind of action involved" is the "one essential idea" in the Greek system of tenses.⁴³

⁴³Davis and Robertson, *Grammar*, 293.

Examples of accuracy

Near the turn of the century Moulton popularized the German term "aktionsart" in describing the fundamental concept in the Greek tenses. The term is normally translated "kind of action," and as such it has produced all kinds of interpretive errors. As noted under the previous heading, even when "kind of action" is understood as meaning "way in which action is being viewed," the term misrepresents the aorist. McKay writes, "In common with most English-speaking classical scholars, I prefer to use another label, 'aspect,' for *what is referred to is not the kind of action*, but the way in which the writer or speaker regards the action in its context—as a whole act, as a process, or as a state" (emphasis added).⁴⁴ The term "aspect" is certainly an advance over "aktionsart" (or "kind of action") in referring to the aorist. But to define the aorist aspect as looking at the action in *any* way is to deny its basic noncommittal significance. As McKay himself later notes, the proper aspect of the aorist is "undefined,"⁴⁵ It does not "look at" the action as any particular kind of action. His three aspects would better be named a "labeling" aspect, a "process" aspect, and a "state" aspect.

As Stagg has stated, "the presence of the aorist does not in itself give any hint as to the nature of the action behind it."⁴⁶

Examples of inaccuracy

Davis incorrectly affirms that "the fundamental idea in tense is the 'kind of action.'"⁴⁷ Chamberlain makes an essentially identical statement but then contradicts it by correctly stating that the aorist regards the action as undefined, as "α-οριστος, from ἀορίζω, 'I do not define.'"⁴⁸

The most extreme statements are those made by Moule. Under the heading "Aktionsart," he states that the primary consideration to the Greek mind was "the nature of the event," "the kind of action."⁴⁹ Here there is not even a pretext about how the action is *viewed*, but an explicit connection with the actual nature of the act!

Summers says of the aorist that "The *kind* of action is punctiliar."⁵⁰ But as everyone should know by now, the aorist does *not* tell anything about the kind of action.

⁴⁴ McKay, "Syntax in Exegesis," 44.

⁴⁵ Ibid., 47.

⁴⁶ Stagg, "The Abused Aorist," 231.

⁴⁷ Davis, *Grammar*, 78.

⁴⁸ Chamberlain, *Grammar*, 67.

⁴⁹ Moule, *Idiom-Book*, 5.

⁵⁰ Summers, *Essentials*, 66.

Perhaps this is the most appropriate place to note that some grammarians have used the term "aktionsart" with reference to the *stem* (verb root) idea rather than, or in addition to, any reference to the tense idea. Chamberlain,⁵¹ Davis and Robertson,⁵² and Moule⁵³ furnish examples of this. This approach has more to commend it than the attempts to link aktionsart with the aorist tense itself, but as Moule is forced to conclude, "Many fascinating exceptions and modifications . . . present themselves."⁵⁴

Biblical examples

Probably the best way to establish the point at issue is simply to cite several aorists which describe distinctly different kinds of action.

Heb 11:5 refers to the action of many individuals over many years: "These all died in faith" (ἀπέθανον).

Acts 5:10 tells of an "instantaneous" single act: "Immediately she fell at his feet" (ἔπεσον).

Eph 2:2 refers to a "continuous past action: "In which you used to walk according to the way of this world" (περιεπατήσατε).

A number of references indicate indefinite future repetitions: "whenever you see a cloud rising . . ." (ἴδητε, Luke 12:54); "Greet one another with a holy kiss" (ἀσπάσασθε, Rom 16:16). Compare this latter illustration with the single occasion greetings employing the identical verb, e.g., "Greet Rufus" (Rom 16:13).

Other passages present what may be called general "policy" statements: "If you greet only your brothers . . ." (ἀσπάσησθε, Matt 5:47); "If you do not watch . . ." (γρηγορήσης, Rev 3:3).

THE AORIST IS NOT THE OPPOSITE OF THE PRESENT, IMPERFECT, OR PERFECT

With the possible exception of the once-for-all mistakes, this is probably the area of most confusion with regard to the aorist. It is commonly assumed that aorist tense verbs appear in a context for the purpose of establishing a *contrast* with, or even denying, what is affirmed by the other tenses. But, as should be evident from the foregoing discussion, this is plainly not the case. The aorist tense is never in *contrast* with the other tenses. It cannot be, for it does not assert anything! It merely refrains from affirming what they may imply. It is thus general and all-inclusive, rather than specific and exclusive or contrasting.

⁵¹Chamberlain, *Grammar*, 69.

⁵²Davis and Robertson, *Grammar*, 295.

⁵³Moule, *Idiom-Book*, 5-6.

⁵⁴*Ibid.*, 6.

Examples of accuracy

It is embarrassing to admit the difficulty in finding accurate statements comparing the Greek tenses. The standard grammars almost all, at one time or another, succumb to the tendency to draw unnecessary contrasts. The most nearly consistent discussion available to this writer is that by Stagg. In properly responding to Dodd's differentiation between the imperfect and the aorist he notes that the common distinction "holds almost always for the imperfect but not for the aorist."⁵⁵ Later he remarks that "The aorist may cover a specific act, but it may also cover repeated or extended acts; and other tenses also may cover specific acts."⁵⁶ He also points out that the aorist is used with the phrase ἀπ' ἀρχῆς ("from the beginning") in 1 John 2:24 (ἡκούσατε), and the present is used with the same phrase in 3:8 (ἁμαρτάνει).⁵⁷

Examples of inaccuracy

Dana and Mantey state that Greek writers were instinctively and "acutely conscious of the distinctive force of each tense in expressing the state of an action. The play is entirely upon whether the action is punctiliar—viewed as a single whole—or whether it is the *opposite*, continuous or repeated" (emphasis added).⁵⁸ This is certainly an overstatement. An aorist *never affirms* the fact of continuous or repeated action, as a present may do in certain contexts, but it is *not* the "*opposite*" of a present—it never *denies* or stands in contrast with what the present implies. The key proof cited by Dana and Mantey⁵⁹ is the variant reading in John 10:38 (ἵνα γνῶτε καὶ γινώσκητε, "that you might know and keep on knowing." Jesus' point, however, may simply be paraphrased, "I want you to know, and also to keep on knowing." There is no contrast; the present only elaborates—it *adds* to what the aorist says.

It is absolutely invalid to affirm that "The aorist infinitive denotes that which is eventual or particular while the present infinitive indicates a condition or process."⁶⁰ Dana and Mantey assert that "Thus πιστεῦσαι is to exercise faith on a given occasion, while πιστεῦειν is to be a believer."⁶¹ This, of course, contradicts their own statements

⁵⁵Stagg, "The Abused Aorist," 224.

⁵⁶Ibid., 225. See also Stagg's important correction of Law's misuse of the aorist in contrast with the perfect. Ibid., 226-27.

⁵⁷Ibid., 226.

⁵⁸Dana and Mantey, *Grammar*, 195.

⁵⁹Ibid.

⁶⁰Ibid., 199.

⁶¹Ibid.

that an aorist speaks "without reference to progress,"⁶² "or duration,"⁶³ "without implying that the action was either durative or perfective,"⁶⁴ and "without in any sense defining the manner of its occurrence."⁶⁵ An aorist infinitive (such as πιστεῦσαι) may designate a single act of faith or a life of faith. It definitely does not contrast with the present; it merely does not affirm what the present often does affirm.

Davis and Robertson claim that the aorist ἁμαρτήσωμεν in Rom 6:15 means, "Shall we commit a sin?"⁶⁶ But this is patently fallacious. It no more focuses on a single act than on a score of acts. It simply means, "Should we sin?"

One of the most common errors in this classification is the oft-repeated claim that the aorist subjunctive in prohibitions forbids one to *begin* an act, whereas the present imperative commands one to *cease* doing an act.⁶⁷ While these differences may often fit the context, they are by no means indicated by the tenses in either case. To insist that the aorists in the clause, "Do not give (δῶτε) that which is holy to the dogs, nor cast (βάλητε) your pearls before swine," must mean "*do not begin*" to do these things,⁶⁸ is purely arbitrary. Whether they had been done before, or not, is wholly beside the point.

Wenham gives a beautiful statement to the effect that a present imperative is used for "a command to continue an action or do it habitually" whereas the aorist imperative denotes "a command simply to do an action without regard to its continuance or frequency."⁶⁹ But almost unbelievably he proceeds to deny his own clear statement! He refers to the parallel accounts of the Lord's prayer in Matthew (6:11) and Luke (11:3) and notes that Luke uses the present imperative of δίδωμι ("give"), whereas Matthew uses the aorist. His conclusion is that the present "denotes a continuous act of giving, day after day" while the aorist indicates "a single act of giving: 'for today.'"⁷⁰ On the same basis, Jeremias argued that Luke's version requests the daily giving of "earthly bread" while Matthew's version requests the eschatological "bread of life" for "the great Tomorrow."⁷¹ The correct approach is to realize that the present adds an emphasis which the

⁶²Ibid., 193.

⁶³Ibid.

⁶⁴Ibid., 194.

⁶⁵Ibid.

⁶⁶Davis and Robertson, *Grammar*, 296. Even Stagg ("The Abused Aorist," 231) implies such a distinction!

⁶⁷Davis and Robertson, *Grammar*, 296.

⁶⁸Ibid.

⁶⁹Wenham, *Elements*, 98.

⁷⁰Ibid.

⁷¹Joachim Jeremias, *The Lord's Prayer* (Philadelphia: Fortress, 1964) 24-25.

aorist does not include but does not deny. They refer to the same action without any "contrast."

One of the most amazing examples of overly contrasting the tenses is McKay's contrast between the perfect, τοῖς γεγαμηκόσιν ("the married men") in 1 Cor 7:10, and the aorist, ὁ γαμήσας ("the married man"), in 7:37. The latter, he says, designates a "man newly committed to marriage," because the aorist refers to "a decisive event as a whole."⁷²

Biblical examples

The examples listed under the previous heading show that the aorist can be used of all kinds of actions, including repeated and continuous ones. This should adequately demonstrate that the aorist is not the opposite of the so-called durative tenses. Only a few additional references need be cited.

In Gal 4:9 there is an interesting textual variant between the aorist δουλεῦσαι and the present δουλεύειν. But is there a significant difference between, "Do you wish to serve as a slave to them again (aorist)?" and, "Do you wish to be in a condition of slavery to them again (present)?"

Likewise, is there a significant difference between, "To which of the angels did he ever say. . . ?" (εἶπέν, aorist, Heb 1:5) and, "To which of the angels has he ever said. . . ?" (εἶρηκεν, perfect, Heb 1:13)?

The gospel statement includes the fact that Christ "has been raised" (perfect tense, ἐγήγερται, 1 Cor 15:4). But continuance is not denied by the normal use of the aorist, "he was raised" (or "he arose," ἡγήρθη, Matt 28:7, Mark 16:6, Luke 24:34).

Aorist participles do not, of themselves, indicate momentary or temporary action in contrast with present participles. The aorist participle, ἀκούσας in Luke 6:49, does not describe a momentary and ineffectual hearing in contrast with the present participle, ἀκούων, in 6:47, which supposedly indicates an effective hearing with lasting results.⁷³ Otherwise, as Stagg has noted, Joseph's "hearing" (ἀκούσας) would have to be a momentary and ineffectual hearing, even though it caused him to obey in every detail (Matt 2:22)!⁷⁴ The context, not the tense, tells which of the hearings was effective.

Aorists deny neither results nor process.

⁷²McKay, "Syntax in Exegesis," 56.

⁷³Stagg ("The Abused Aorist," 231) rightly objects to this error of Zerwick and Turner.

⁷⁴Ibid.

THE AORIST DOES NOT OCCUR IN CLASSES OR KINDS

Though the labels vary extensively, Greek grammars and commentaries use a fairly standardized system of classification for what they call the various kinds, or uses, of the aorist tense. The most common labels for the six generally recognized classifications are as follows: constative, ingressive, culminative, gnomic, epistolary, and dramatic. It is hereby affirmed that these labels are wholly unrelated to the concept or function of the aorist tense. Most of them are equally applicable to other tenses. There may be constative, ingressive, or culminative (and etc.) *expressions*, but not constative, ingressive, or culminative *aorists*. This is not mere nit-picking. The distinction is essential to avoid misrepresentations of God's Word.

Examples of accuracy

Though they have misstatements, Davis and Robertson properly note that the classifications are closely related to the meaning of the words involved.⁷⁵ McKay states that there was "no problem about using the aorist of the same verb twice in quick succession with . . . apparently different meanings . . .," since "the aorist was simply the aorist, the 'undefined,'" and adds that "context is always important in deciding the precise significance of a particular form."⁷⁶

Though he mixes it with error, Robertson states that the "ingressive" (or inceptive, or inchoative) aorist is not "a tense notion at all. . . , it is purely a matter with the individual verb."⁷⁷ By this he means that it is determined by word meaning and is not a tense function. He later notes that the "culminative" concept is shown "by the verb itself"⁷⁸—not by any aspect of the tense. His best statement, stripped of its invalid accoutrements, is that "there is at bottom only one kind of aorist. . . ."⁷⁹

Stagg's statement is perfect when he declares that the aorist is "a-oristic, undefined as to action," and that "Only contextual factors permit one to go beyond that to ascertain whether the action alluded to is singular or not."⁸⁰ A *statement* may affirm such distinctions, but the *tense* does not. This is why Dana and Mantey add, after introducing their classifications, "However, the verbal idea as well as the context usually affects very decidedly the significance of the aorist."⁸¹

⁷⁵Davis and Robertson, *Grammar*, 296.

⁷⁶McKay, "Syntax in Exegesis," 47, 56.

⁷⁷Robertson, *Grammar*, 834.

⁷⁸*Ibid.*, 835.

⁷⁹*Ibid.*

⁸⁰Stagg, "The Abused Aorist," 224.

⁸¹Dana and Mantey, *Grammar*, 196.

Examples of inaccuracy

Burton correctly states that the tense is *indefinite* "in *all* of its uses" (emphasis added), but then contradicts himself by using the standard classifications which, he says, are determined by the *differing* points of view and *functions* of the tense!⁸² Likewise, Dana and Mantey assert that the point of the aorist is to speak of an event "without in any sense defining the manner of its occurrence," but then proceed to classify its uses based on the "modifications of the fundamental idea."⁸³ These "modifications," they say, result from the "different angles" from which the action is contemplated.⁸⁴ But as has been seen, the purpose of the aorist is to refrain from viewing the action in *any* way!

It should be noted here that just as one would not choose to employ an aorist to emphasize *process*, he would not employ an aorist to emphasize a *state*. It is therefore not surprising to find that verbs with meanings which usually point to a state of being may be used in the aorist tense to describe entrance into that state. This is to be expected since the aorist is employed in naming an act, not a state. If this usage is labeled as "ingressive," it should be made clear that any "ingressive" concept is derived from the meaning of the words, regardless of what tense is employed. An earlier statement is worth repeating: There may be constative, ingressive, culminative (and etc.) *expressions*, but not constative, ingressive, or culminative *aorists*. If one defends such labels as "ingressive aorist" as merely another example of "grammatical shorthand," the response is that any "shorthand" should express reality and should not mislead. Other tenses may also be employed in constative, ingressive, or culminative *expressions*. These distinctions are not shown by the tense and the terminology employed should not imply that they are.

Hale claims that "The aorist may put the spotlight on the beginning of the action, on the effect of the action, or on the action as a whole, *but not on its progress or its repetition*."⁸⁵ The emphasized words (his emphasis) are valid but the earlier phrases deny the fact that the aorist does not identify or view the action in *any* way. The meaning of the words and the context may point to these things, but the tense does not. The statement by Summers that "There are several shades of meaning in the use of the aorist tense" is simply not true.

⁸²Burton, *Syntax*, 16-17.

⁸³Dana and Mantey, *Grammar*, 195-96.

⁸⁴*Ibid.*, 195.

⁸⁵Hale, *Let's Study Greek*, 33.

Biblical examples

There is no way to illustrate this point except by showing examples of arbitrary classifications and insisting that the classifications are not derived from any tense function but from word meaning and context.

The most commonly cited example of an "ingressive" aorist is in the clause, "for your sake he became poor" (ἐπτώχευσεν, 2 Cor 8:9). But the aorist simply labels the act; he "abdicated" or "renounced" his riches; he impoverished himself. Nothing focuses on the *beginning* of the act. Attention is focused only on the *fact*.

Is the aorist in the statement "The lion prevailed" (ἐνίκησεν, Rev 5:5) ingressive, constative, or culminative? The answer is, It is *aorist*! Any classification comes from an interpretation of the *context* and could be true (or false!) regardless of the tense employed.

John's command, "Produce fruit worthy of repentance" (ποιήσατε, Matt 3:8), clearly refers to a process, though the aorist is used only for the purpose of naming the action.

The word "received" (cf. ἔλαβον in John 1:12) is often cited as an ingressive aorist. But the aorist does not point to the beginning of an act—only to the fact of the act. Anything else is derived from the meaning of the word and sentence.

The KJV translated ἐσίγησεν in Acts 15:12, "*kept* silence," while the NIV translates, "*became* silent" (constative versus ingressive). Which does the text affirm? Neither, though both are true statements! The best translation would be the most noncommittal (like the aorist), "the multitude was silent."

To translate ἐκλαυσεν in Luke 19:41, "he burst into tears," as Robertson does,⁸⁶ is absolutely arbitrary. All we are told is that "he wept."

THE AORIST MAY DESCRIBE ANY ACTION OR EVENT

This is simply the converse of all the negative statements of the preceding headings. Further, the very fact of the various classifications such as ingressive, culminative, etc., proves the point.

Examples of accuracy

After introducing the Greek tenses, Chamberlain urges students to "Remember that the same act may be looked at from any of the

⁸⁶Robertson, *Grammar*, 834.

⁸⁷Chamberlain, *Grammar*, 67.

three viewpoints." According to McKay, "The action referred to by the aorist may be single and punctiliar or it may be repeated, or spread continuously over a long period of time."⁸⁸ Though he mistakenly identifies the aorist as indicating action viewed as instantaneous, Moule correctly states that it can refer to either past, present, or future.⁸⁹ This agrees with Stagg's statement that "the aorist can properly be used to convey any kind of action."⁹⁰

Turner's remark is quite pertinent: "Sometimes the change of tense is prompted by no other motive than avoidance of monotony."⁹¹ Stagg wisely notes that "it is sometimes far from apparent why the writer switches his tenses."⁹²

Examples of inaccuracy

A recent student paper explained that the verb "was confirmed" (ἐβεβαιώθη) in Heb 2:3 "expresses point action" and is therefore rightly translated in amplified form with the addition, "once-for-all." Of course, it does not refer to point action at all, but to the sign miracles of the apostles which were accomplished over a period of almost forty years.

Another student paper, in explaining the verb "sinned" in Rom 5:12, claimed that "as an aorist it . . . speaks of one single act of sin." Davis and Robertson argue the opposite view and say that it refers to "the whole history of the race."⁹³ Neither approach can be proved by the tense. The immediate context and the larger context (theology) must be involved in one's decision.

A well-known pastor recently distributed a paper arguing that the aorists in 1 John 2:1 were for the purpose of prohibiting even "one act of sin." He added, "the tense could not be present because John is addressing believers, and a true believer will *not* keep on sinning." This statement misrepresents the aorist, which may prohibit many acts as easily as one, and also misrepresents the present tense, which is often used of sinning Christians (cf. 1 John 5:16; 1 Cor 6:18, 8:12, 15:34; Eph 4:26; 1 Tim 5:20).

Hughes argues that "in favor of interpreting the present passage [Heb 6:4-6] in the light of the baptismal event is the series of

⁸⁸ McKay, "Syntax in Exegesis," 47.

⁸⁹ Moule, *Idiom-Book*, 10.

⁹⁰ Stagg, "The Abused Aorist," 223.

⁹¹ Nigel Turner, *Syntax* (vol. 3, *A Grammar of New Testament Greek*, ed. James Hope Moulton; Edinburgh: T. & T. Clark, 1963) 66.

⁹² Stagg, "The Abused Aorist," 226.

⁹³ Davis and Robertson, *Grammar*, 200.

participles in the aorist tense . . . which would appropriately point back to the moment of initiation through a rite. . . ."⁹⁴ But the same logic would require "having fallen away" (v 6) to refer to baptism! There is nothing about the tenses that even suggests that they all refer to the same event—much less that of baptism.

Biblical examples

It is hardly necessary to provide examples under this heading. The great variety of examples listed under the previous headings all demonstrate that any time or kind of action can be described or viewed by an aorist. Furthermore, the grammars never dispute the point, though their statements and their practice are riddled with inconsistencies. Merely for the sake of completeness a few additional examples will be cited.

Matthias was selected from among "those who had accompanied" Jesus during his entire ministry (συνελθόντων, Acts 1:21). Here again the aorist describes a "durative" event. Similarly, Jesus said, "I *always* taught" (ἐδίδαξα, John 18:20) wherever the Jews gathered together.

The same verse states that Jesus "went in and went out" among the Jews (εἰσῆλθεν, ἐξῆλθεν), yet 9:28 uses present participles (referring to past time) to describe the same "going in and going out" (εἰσπορευόμενος, ἐκπορευόμενος).

In Rev 1:19 John was commanded to *write* (γράφον) the things he had seen, and the things which are, and the things about to *occur* (γενέσθαι). Both of these aorists refer to future events (for John) that would cover extensive periods of time.

CONCLUSION

Dana and Mantey wrote: "Probably in no point have translators made more blunders than they have in rendering the aorist." Whether or not this is true of translators, it is certainly true of grammarians (including Dana and Mantey), commentators, teachers, preachers, and students. As McKay has stated, however, the aorist was simply the aspect used "when the speaker or writer had no special reason to use any other."⁹⁶ Robertson's terminology is almost identical: "The aorist is the tense used as a matter of course, unless there was special

⁹⁴Philip Edgecombe Hughes, "Hebrews 6:4-6 and the Peril to Apostasy," *WTJ* 35 (1973) 152.

⁹⁵Dana and Mantey, *Grammar*, 200.

⁹⁶McKay, "Syntax in Exegesis," 46.

reason for using some other tense.”⁹⁷ Writing with Davis, he amplifies by stating that “If one desires to *emphasize* the notion of linear action on the one hand or the state of completion on the other, it is not the tense to use” (emphasis added).⁹⁸

The sum of the matter is simply that with regard to the kind of action, and the way in which action is viewed, the aorist says no more than the analogous simple preterite and non-durational participial, infinitive, imperative, and subjunctive forms in English. Departure from the aorist is therefore far more exegetically significant than its use.

⁹⁷Robertson, *Grammar*, 831.

⁹⁸Davis and Robertson, *Grammar*, 295.

TRANSFORMED INTO HIS IMAGE: A CHRISTIAN PAPYRUS

D. BRENT SANDY

Published here for the first time is a Christian papyrus of the fourth century. The content of the document is of special interest to biblical students for its statement about transformation. The position of the text on the page and the signs in the text are significant for papyrology. This article begins with a brief summary of the concept of transformation in the milieu of early Christianity, and against that backdrop presents the papyrus and its contents.

Basic to the entirety of this article is the persuasiveness of the excellent teaching and scholarship of my esteemed pedagogue, Professor James Boyer. Through many undergraduate and graduate courses, he created in this student an insatiable interest in the likes of Classical Greece and NT backgrounds. A Greek proverb says: ἡ ἀρχὴ ἡμῶν παντός, "The beginning is half of everything." To the one therefore who began a good work in me the following is dedicated.

* * *

In the ancient world the concept of transformation was very common.¹ Several literary pieces were entitled *Metamorphoses*, of which probably best known is Ovid's epic poem composed from about A.D. 2 onwards.² The dominant idea in much of this genre is of gods changing themselves into perceptible beings. But from Apuleius' *Metamorphoses*, written in the second century, we learn of the initiation rites typical of the mystery religions, where the devotee is transformed into a god-like being in a regeneration ritual.³ Tatian, a Christian writing in the second century, mentions both aspects when

¹J. Behm, "μεταμορφώω," *TDNT* 4. 756-57.

²E. J. Kenney, "Ovid," *Oxford Classical Dictionary*, 764.

³Apuleius, *Metamorphoses* (= *The Golden Ass*), 11. 23-29; J. W. Duff, *A Literary History of Rome in the Silver Age: From Tiberius to Hadrian* (2d ed.; New York: Barnes and Noble, 1960) 153.

he ridicules the Greek and Roman gods: "There are legends of the metamorphosis of men: with you the gods also are metamorphosed. Rhea becomes a tree; Zeus a dragon . . . a god, forsooth, becomes a swan, or takes the form of an eagle. . . ." ⁴ Present also in the Jewish literature, the transformation motif occurs especially in apocalyptic descriptions of an eschatological salvation. ⁵

In the NT, deity and humanity again undergo a change in form. ⁶ Paul describes the incarnation as a taking on of the form of a servant. ⁷ Jesus was transfigured, as recorded in three Gospels, ⁸ midway through his public ministry. The post-resurrection appearances of Jesus evidence another change in form. ⁹ However, that special experience on the Mount of Transfiguration viewed by three disciples goes almost unnoticed in the rest of Scripture ¹⁰ and had little apparent effect on his followers. ¹¹ Paul speaks of a present and future transformation of the Christian but makes no allusion to the transfiguration of Jesus: τὴν αὐτὴν εἰκόνα μεταμορφούμεθα, "we are being transformed into the same image;" μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, "He will transform the body of our humility into conformity with the body of his glory." ¹²

Among the many volumes extant representing the early Christian movement, Jesus' transfiguration and incarnation are treated in numerous commentaries and homilies, ¹³ but the Christian's transformation is rarely mentioned, ¹⁴ perhaps to avoid association with the pagan mystery religions.

⁴Tatian, *Address to the Greeks* 10.1. See similar statements in Aristides, *Apology* 8.2; 9.6,7.

⁵2 Bar. 51:3, 10. In the OT the only change of form recorded is Exod 34:29-35; perhaps also the angel of the Lord appearances imply a transformation of deity into human form.

⁶Terms: μεταμορφόω, μετασχηματίζω, συμμορφίζω, σύμμορφος.

⁷Phil 2:7.

⁸Matt 17:1-8; Mark 9:2-8; Luke 9:28-36.

⁹Luke 24:37, 38; John 20:14-17; cf. Mark 16:12.

¹⁰The only clear remark is 2 Pet 1:17, 18.

¹¹Joseph B. Bernardin, "The Transfiguration," *JBL* 52 (1933) 188.

¹²2 Cor 3:18; Phil 3:21. See also Rom 8:29; 12:2; Phil 3:10; 2 Cor 11:13-15.

¹³For complete discussion see A. M. Ramsey, *The Glory of God and the Transfiguration of Christ* (London/New York/Toronto: Longmans and Green, 1949) 130-35.

¹⁴The only examples I have found are Methodius Olympius, *The Banquet* 8.8, "... transformation into the image of the Word" and Pseudo-Dionysius Areopagita, *De Divinis Nominibus* 1.3. My search for references to transformation was conducted in: G. W. H. Lampe, *A Patristic Greek Lexicon* (Oxford: Clarendon, 1961-68); E. J. Goodspeed, *Index Patristicus sive Clavis Patrum Apostolicorum Operum* (Naperville, IL: Allenson, 1907); E. J. Goodspeed, *Index Apologeticus sive Clavis Justini Martyris Operum*, (Leipzig: Hinrichs, 1912); H. Kraft, *Clavis Patrum Apostolicorum* (Munich: Kösel, 1963).

THE PAPYRUS¹⁵

P. Rob. inv. 28 was purchased in 1953 by the late Professor David M. Robinson, who bought it from a Cairo dealer by the name of of Samedā. Nothing more about the provenance is known.¹⁶

The papyrus is the bottom 4.4 cm. of a leaf of a codex that was apparently 14.7 cm. in width. Along the top edge of the fragment, on both sides, remain the lower portions of letters which were from the last line of the body of text. On *H*,¹⁷ below the traces of letters at the top of the fragment (line 1), are five lines written in what was originally the margin at the bottom of the page. The papyrus is light brown in color, *V* being somewhat lighter than *H*. The fabric of the papyrus is of coarse quality.

The appearance of the writing and the position on the papyrus is informal and almost careless. The amount written and the room on the leaf were not carefully coordinated, so that it is gradually more crowded together into the available space. The margin to the left is at least 1.3 cm. and above, 1.3 cm.; but no margin exists to the right or at the bottom. As much as 0.7 cm. separate lines 2 and 3, while between lines 5 and 6 there is at most 0.5 cm.

The bottom edge of the papyrus is fairly straight, probably representing the original bottom edge of the codex leaf. The side edges are both frayed and rounded on the corners. The left edge (looking at *H*) is likely where the leaf was folded in the binding of the codex. The top edge is not as straight as the bottom edge, nor is it as frayed as the side edges; here the papyrus was probably cut with a knife by the finders or dealers through whose hands it passed. Perhaps we can hypothesize that when the papyrus was cut it was not connected to its codex, but was a single leaf that was divided by at least two parties.

PALAEOGRAPHY

Although written along the fibers, the line of fibers is not followed for the writing, nor were any rulings made. Brown ink, although sometimes dark and sometimes light, was used for all the writing on the papyrus. Several places on *H* there appear to be some traces of lampblack, unrelated to what is written in brown ink. Little care was given in the use of the pen; it was evidently rather blunt and not carefully made. There are not neat thicks and thins in the letters;

¹⁵See the plates on pp. 234-35.

¹⁶For permission to publish *P. Rob.* inv. 28 I thank Professor William Willis of Duke University under whose guidance I did initial work on this papyrus and who has graciously assisted in this publication of the papyrus.

¹⁷*H* stands for the side of the papyrus with the fibers lying horizontally; *V* is for the side with vertical fibers.

this is true for what remains of the text above and for what is written below. Palaeographically, the remains of line 1 on both sides resemble the style of lines 2-6 on *H*. Thus the same hand with the same pen and ink may have written both.

The characteristics of the hand are best paralleled by *P. Mert.* II, 93 (a private Christian letter, dated to the fourth century and described in relation to *P. Jews* 1927 as a fair sized, sloping, literary type), and the *Dyskolos* papyrus of *P. Bodmer*, dated late third or fourth century.¹⁸ For some letters, their size in relation to others is quite irregular (note the long descenders, especially on *upsilon*, and the large *epsilon*), adding to the informal look of the writing. The absence of ligatures and the presence of diaeresis is standard in book hands of this period.

SYMBOLS

Occurrences of ∙/ in literary papyri that I have noted are as follows:

<i>P. Oxy.</i>	16	first century	Thucydides
	696	first century	Thucydides
	2442	third century	Pindar
	2697	third century	Argonautica
	2306	second century	Commentary on Alcaeus
<i>P. Flor.</i>		third century	Commentary on Aristophanes

In four of the six examples, it is placed in the margin; in the other two it is placed in mid-verse.

A partial explanation of this symbol is given by Diogenes Laertius (iii, 66). He names and describes the use of various signs in a text of Plato; in regard to ∙/ he says: ὀβελὸς περιεστιγμένος πρὸς τὰς εἰκαίους ἀθετήσεις, "the *obelos periestigmenos* is for random rejections (of passages)."

Nowhere has ↓ been found among literary papyri of Classical authors.

The use of both signs, however, is frequent in Biblical and Christian papyri. Codex Sinaiticus and Codex Vaticanus demonstrate the frequent use of both signs, sometimes together and sometimes separately, but always where a correction has been made.¹⁹ When used together, ↓ stands in the margin and ∙/ marks the precise place in the line for the correction. At the top or bottom of the page, ↓ stands

¹⁸For bibliographical data on various editions of papyri cited, see John F. Oates, Roger S. Bagnall, and William H. Willis, *Checklist of Editions of Greek Papyri and Ostraca*, 2nd ed., BASP: Supplements 1 (1978), distributed by Scholars Press.

¹⁹See, in addition to the codices, H. J. M. Milne and T. C. Skeat, *Scribes and Correctors of the Codex Sinaiticus* (London: British Museum, 1938) 40.

at the beginning of what is to be inserted, and ∙/ stands at the end. Sometimes ἀνω and κάτω accompany ∙/.

In Chester Beatty Papyrus VI (Numbers and Deuteronomy), dated to the second century, ↓ is used identically as ↓ in Codices Sinaiticus and Vaticanus.

Henry A. Sanders notes the use of ∙/ in some biblical manuscripts dated to the fourth or early fifth century, marking the location of the omission and then repeated in the margin giving the words to be supplied.²⁰

An exact parallel to *P. Rob.* inv. 28 is described in *P. Tura*, where ↓ and ∙/ stand together in the margin at the beginning of the part to be supplied. In the text, ↓ marks the line and ∙/ the precise location within the line.²¹

A somewhat later function of ∙/ is described by Isidore (A.D. 602-36), bishop of Seville (1.21): *Lemniscus, id est, virgula inter geminos punctos iacens, opponitur in his locis, quae sacrae Scripturae interpretes eodem sensu, sed diversis sermonibus transtulerent*, "The lemniscus, that is a stick lying between two points, is placed in those places which the interpreters of Holy Scriptures transcribe in the same sense, but with different expressions."

The evidence therefore for the function of ↓ and ∙/ in the fourth century suggests that lines 2-6 of *P. Rob.* inv. 28 were an omission in the text above and were supplied in the bottom margin of the page.²²

CONTENT

The text of *P. Rob.* inv. 28 has not been found in the corpus of Patristic literature extant, nor has the rest of the papyrus from which this piece was cut been located in the editions of published papyri. Without that larger context it remains impossible to determine the complete meaning of the text we have. Clearly, however, it is a Christian description of some form of transformation.

Transfiguration

Although the usual Christian discussions of a change in form centered on the transfiguration of Jesus, the present text does not readily fit that sense of transformation. The restoration of what sin destroyed and the visitation of the dead seem out of place in the context of the transfiguration. Some recent scholarship, however, has

²⁰Henry A. Sanders, *The Washington Manuscript of the Four Gospels* (New York: MacMillan, 1912) 32.

²¹Albert Henrichs, *Didymos der Blinde: Kommentar zu Hiob, Teil I* (Bonn: Rudolf Habelt, 1968) 17.

²²E. G. Turner, *Greek Manuscripts of the Ancient World* (Princeton, NJ: Princeton University, 1971) 17, 18.

seen in the transfiguration story a prediction of the resurrection, in which case inclusion of references to the passion week may be appropriate.²³ A. M. Ramsey, discussing Heb 2:9, says "... the writer, who cherishes greatly the traditions of the earthly life of Jesus and dwells especially upon the episode of Gethsemane (in v. 7-8) may have the event of the transfiguration specifically in mind."²⁴ However, this association of the transfiguration with the resurrection of Jesus is rare in the early Christian literature.

Incarnation

Perhaps the visitation of the dead should be understood in a spiritual sense, that Jesus came among the spiritually dead to raise them up to be citizens of heaven.²⁵ Problematic, though, for this explanation is the statement that it was a transformation into his own image, hardly descriptive of the incarnation; unless this statement refers to the transformation of believers into his image, that their obedience might restore what sin destroyed.

A good example of an early Christian work which speaks of the incarnation as a transformation is Ascension of Isaiah 3:13:²⁶

... καὶ ὅ[τι δι' αὐ]τοῦ ἐφανε[ρώθη ἡ] ἐξέλευσις [τοῦ ἀγα]πητοῦ ἐκ [τοῦ ἑβδ]όμου οὐρανοῦ, καὶ ἡ μεταμόρφωσις αὐτοῦ, καὶ ἡ κατάβασις αὐτοῦ καὶ ἡ ἰδέα ἣν δεῖ αὐτὸν μεταμορφωθῆναι ἐν εἰδει ἀνθρώπου. ...

... and that through him was revealed the departure of the beloved from the seventh heaven, and his transformation, and his descent, and the appearance which had to be transformed in the form of man. ...

Descent into hell

A third explanation for the meaning of *P. Rob. inv. 28* is a frequent topic in early Christianity, the *descensus ad infernos*.²⁷ The

²³J. Schniewind, *Das Evangelium Nach Markus* (NTD; Göttingen: Vandenhoeck and Ruprecht, 1956) 117; H. Baltensweiler, *Die Verklärung Jesu: Historisches Ereignis und synoptische Berichte* (Zürich: Zwingli, 1959). R. Bultmann, *Die Geschichte der synoptischen Tradition* (Göttingen: Vandenhoeck and Ruprecht, 1957) 278; but against this see G. H. Boobyer, *St. Mark and the Transfiguration Story* (Edinburgh: T. & T. Clark, 1942) 21.

²⁴Ramsey, *The Glory of God and the Transfiguration of Christ*, 126-27.

²⁵For the use of "dead" in this figurative sense see BAGD, 534.

²⁶*P. Amh.* 1. xviii. 22- xix.5

²⁷See J. A. MacCulloch, *The Harrowing of Hell: A Comparative Study of an Early Christian Doctrine* (Edinburgh: T. & T. Clark, 1930); Malcolm L. Peel, "The 'Descensus ad Infernos' in 'The Teachings of Silvanus' (CG VII, 4)," *Numen* 26 (1979) 23-49.

visitation of the dead and raising them up to heaven and the restoration of what sin destroyed favor this interpretation.

Another passage of the Ascension of Isaiah is instructive here:²⁸

. . . καὶ τὴν κατάβασιν καὶ ἐξέλευσιν τοῦ ἀγαπητοῦ ἐκ τοῦ ἑβδόμου οὐρανοῦ εἰς τὸν ᾗδην, καὶ τὴν μεταμόρφωσιν ἣν μεταμορφώθη ἔμπροσθεν τῶν μαθητῶν αὐτοῦ. . . .

. . . and the descent and departure of the beloved from the seventh heaven into Hades, and the transformation which was transformed before his disciples. . . .

Against this understanding of *P. Rob. inv. 28* is the transformation phrase, which hardly describes the dead, but could be taken to refer to his resurrection.

TRANSCRIPTION

P. Rob. inv. 28

14.7 × 4.4 cm.

Fourth Century

H]τὸ[ν] νο[

1/. ἔργον ἦν εἰς ἰδίαν αὐτοῦ ἀναμόρφωσις
εἰκόνα ἵν' ὁ συνέτριψεν ἢ παράβασις ἀνανεώ-
ση ἢ χάρις τῆς ὑπακοῆς. διὰ ταύτην τὴν αἰτίαν γέ-
γονεν ἐν νεκροῖς ἵνα καὶ νεκροὺς ἑαυτῷ
ἀναστήσῃ οὐρανοῦ πολίτας κς.

V]α δὲ γέγραφ[

]υ[

]υ[

TRANSLATION

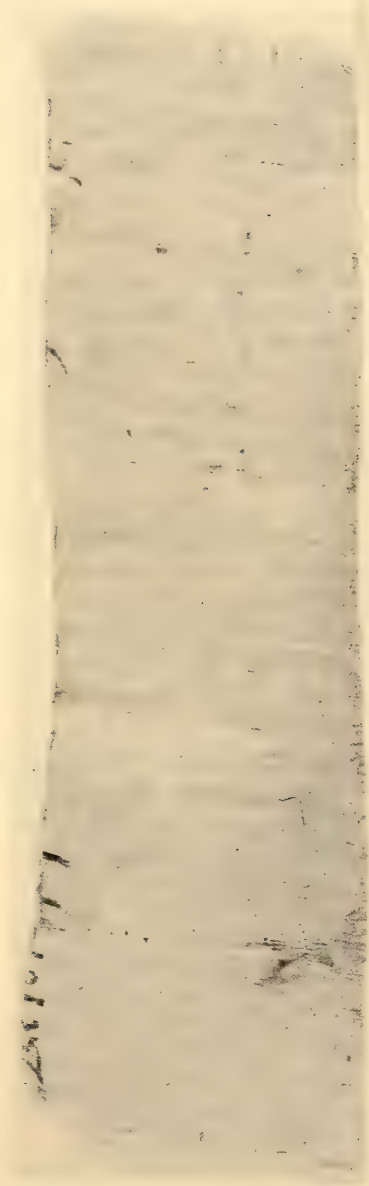
The deed was a transformation into his own image in order that what sin shattered the grace of obedience might restore. For this reason the Lord came among the dead in order that he might raise up to himself even the dead as citizens of heaven.

NOTES

H 1. Fragments of four letters remain, with space between the second and third for another letter. The reading supplied in the

²⁸A. M. Denis, *Fragmenta Pseudepigraphorum Quae Supersunt Graeca* (Leiden: E. J. Brill, 1970) 105.

1. ΕΡΕΥΝΗΤΕ ΤΟΝ ΔΕΙΔΟΝΤΕΣ ΤΟΝ ΔΕΙΔΟΝΤΕΣ
ΕΙΧΟΝΤΕΣ ΤΟΝ ΔΕΙΔΟΝΤΕΣ ΤΟΝ ΔΕΙΔΟΝΤΕΣ
ΕΙΧΟΝΤΕΣ ΤΟΝ ΔΕΙΔΟΝΤΕΣ ΤΟΝ ΔΕΙΔΟΝΤΕΣ
ΕΙΧΟΝΤΕΣ ΤΟΝ ΔΕΙΔΟΝΤΕΣ ΤΟΝ ΔΕΙΔΟΝΤΕΣ



transcription is one possibility of many. The letters listed below are considered feasible on the basis of the ink that remains of the four letters.

1	-	2	-	3	-	4
ι		ε		ν		α
ρ		ο		υ		ε
τ		ς				θ
φ		ω				ο
ψ						ς
						ω

If the *omega* is selected for letter 2, there would probably not be room for another letter following it before letter 3. It is assumed that the line continued following letter 4; however, letter 1 was probably the first in the line, considering the left margin of lines 2-6.

2. ἀναμόρφωσις: "... The scribe apparently wrote ἀναμόρφωσεω[ς] initially, which he (or someone) corrected to ἀναμόρφωσις; in other words, ε was corrected to a heavy exaggerated ι, and ω was corrected to ς."²⁹

5. νεκροῖς: "... The scribe apparently wrote the third word νεκροοισι, then cancelled the second *omicron* and erased the final *iota*, then proceeded to write ἱνα. . . ."

6. πολίτας: "... I believe the scribe wrote πολίτας, but the top stroke of the *sigma* has flaked away leaving a form that could be misread as *iota*, except for the fact that his *iotas* never turn to the right at the bottom. . . ."

V 1. Fragments of ten letters remain, with possible space following letters 6 and 7 for one other letter. The reading supplied in the transcription is one possibility of many. The letters listed below are considered feasible on the basis of the ink that remains.

1	2	3	4	5	6	7	8	9	10
α	δ	ε	γ	α	γ	ρ	φ	υ	υ
δ		ς	ι	ε	η	φ	ψ		
κ			ρ	ο	ι	ψ	ρ		
μ			τ	ς	κ				
ν					γ				

CONCLUSION

The papyrus here published, though enigmatic because of its brevity and its separation from a wider context, is illustrative of the

²⁹My thanks again to Professor Willis for his reexamination of the papyrus and comments on lines 2, 5, 6.

primary evidence preserved on papyrus and of the theological literature of the early Christians. In addition to the essential discussions of the papyrus itself, the signs, and the palaeography, three possible explanations for its content were explored. However until the rest of the piece of papyrus is located from which *P. Rob.* inv. 28 was cut or until the specific content of the papyrus is found in other extant Patristic literature, a decision regarding the significance of the statements of the papyrus will remain premature.

ROMANS 7:14-25: PAULINE TENSION IN THE CHRISTIAN LIFE

DAVID S. DOCKERY

The interpretation of Rom 7:14-25 has been problematic historically. Does the passage reflect Paul's pre-conversion experience under the law? This was a major interpretation of the church fathers. Or does this passage describe Paul's tension in the Christian life? The latter position is defended here by an interpretation of the exegetical considerations and an examination of the theological implications.

* * *

INTRODUCTION

ROM 7:14-25 has without exaggeration been described as "the most discussed and fought over part"¹ of the epistle. In this grand epistle there are several perplexing problems for the interpreter. Without a doubt, Rom 5:12-21 and 9:1-11:36 guarantee a difficult task for the interpreter.² Yet, as MacGorman says, "My nomination for the most difficult passage in this letter to interpret is Romans 7:1-25."³ Nygren says:

It presents us with one of the greatest problems in the New Testament. It was already recognized in the first century; and since that time it has never come to rest.⁴

The predominant question in the interpretation of these verses is one on which there have been deep-seated differences of judgment in

¹A. Nygren, *A Commentary on Romans*, translated by C. Rasmussen (Philadelphia: Fortress, 1949), p. 284.

²Cf. S. L. Johnson, Jr., "Romans 5:12—An Exercise in Exegesis and Theology," in *New Dimensions in New Testament Study* (Grand Rapids: Zondervan, 1974) 298-316, and B. Corley, "Romans 9-11," in *Southwestern Journal of Theology* 19 (Fall, 1976) 43ff.

³J. W. MacGorman, "Romans 7 Once More," in *Southwestern Journal of Theology* 19 (Fall, 1976) 31.

⁴Nygren, *A Commentary on Romans*, 284.

the history of the church.⁵ This essay will seek to answer the important exegetical questions and attempt to relate it to Paul's theology. Romans 7 is thus seen as one of the pivotal passages in Paul's theology.

Since the passage is located at the heart of Paul's explanation of the outworking of one's salvation, the view which is adopted will have a tremendous impact upon one's theology of the Christian life. "One side sees too much bondage to sin for a Christian, and the other sees too much desire for the good for a sinner."⁶ A proper understanding of the nature of indwelling sin will have a significant effect upon the first of these views, if indeed it can be demonstrated that this passage refers to the Christian experience.

In this section and the previous verses (7-13), Paul appears to be speaking autobiographically. The reader cannot help but notice the extensive use of the personal pronoun "I." In vv 7-25, Paul uses "I," "me" and "my" no less than 46 times, as translated in the NASB. In the Greek text, the eight emphatic uses of the personal pronoun "I" further enhance that aspect. The question which must be answered is whether this usage is rhetorical, typical, or autobiographical.⁷

In vv 14-25, Paul continues to speak in the first person singular, but he leaves the past tense and turns to the present tense. The meaning and significance of this change has great bearing upon one's interpretation. The problem that should be considered "concerns the temporal reference of the passage and the identity of the subject."⁸ What sounded like past testimony in vv 7-13 seems to be present experience in vv 14-25. Present tenses regularly describe action or state of being which is contemporary with the writer. The present tenses also signify a characterization of condition.⁹

The third problem is the meaning of the anthropological or psychological terms which are so frequently used, as well as the

⁵J. Murray, *The Epistle to the Romans* (NICNT; Grand Rapids: Eerdmans, 1959) 256.

⁶D. Moody, *Romans*, in *The Broadman Bible Commentary* (12 vols., Nashville: Broadman, 1970) 10.207.

⁷C. E. B. Cranfield in his commentary on Romans lists several suggestions which have been proposed. He concludes that it is "an example of the general use of the first person singular." He continues saying that this is "due not merely to a desire for rhetorical vividness, but also to his deep sense of personal involvement, his consciousness, that in drawing out the general truth, he is disclosing the truth about himself. Cf. *Romans* (ICC; Edinburgh: T. & T. Clark, 1975) I. 343.

⁸R. Y. K. Fung, "The Impotence of the Law: Toward a Fresh Understanding of Romans 7:14-25," in *Scripture, Tradition, and Interpretation* (Grand Rapids: Eerdmans, 1978) 34.

⁹The present tenses are sometimes taken as historical presents to describe the past in a vivid manner, but this is the exception and not the normal interpretation.

intensity of the language expressed in military terms. The definition of these terms will be most important for a proper understanding of the conflict described.

The fourth major problem is the usage of "law." The interpreter must seek to determine whether it is law as principle, the law of God (Torah), or another possible meaning. The context will aid greatly in the consideration of this question.

VARIOUS VIEWPOINTS

Throughout the history of the Church, many interpretations have been offered for this much-debated passage. It is not my purpose to explain each of these views, but only to summarize briefly those which are significant. The various interpretations, as it will be seen, cannot necessarily be grouped into certain theological or denominational camps. Does the passage describe his present struggle as a Christian or his former experience as a man under law? Or does it possibly transcend the "then" and "now" categories?¹⁰

View 1

It is much debated whether the experience recounted is that of Paul as an unregenerate or as a regenerate person.¹¹ The former position has generally been the prevalent view of most interpreters. Interpreters who take this position point especially to v 14, "I am made of flesh sold under the bondage of sin," and affirm that this could hardly be said of a Christian, especially in light of Paul's statement in Romans 6. The Greek fathers generally adopted this position, as have Althaus, Kertelge, Kürzinger, Dodd, Sanday-Headlam, Moffatt, and Wesley.¹² Kurzinger says that to understand Romans 7 as referring to Paul's post-conversion experience is a misunderstanding of Paul's intent.¹³

The change of tense is explained by exponents of this view in terms of a close logical connection between the two sections; the latter section merely describes the result of the irrevocable history

¹⁰J. W. MacGorman, "Romans 7 Once More," 34.

¹¹For a detailed summary of the various views, the reader is encouraged to see S. Lyonnet, "L'histoire du salut selon le chapitre vii de l'épître aux Romains," *Bib* 43 (1962) 117-51, and A. Nygren, *A Commentary on Romans*, 284ff.

¹²See the listings in K. von Kertelge, "Exegetische Überlegungen zum Verständnis der paulinischen Anthropologie nach Römer 7," *ZNW* 62 (1971) 105, and MacGorman, "Romans 7 Once More," 35. C. H. Dodd is probably the outstanding representative of this view. Cf C. H. Dodd, *The Epistle of Paul to the Romans* (London: Fontana, 1959) 125-26.

¹³J. Kürzinger, "Der Schlüssel zum Verständnis von Rom 7," *BZ* 7 (1963) 274.

narrated in the earlier section, but both the history and result are a part of the past.¹⁴ One of the difficulties involved in this view is v 25b, if actual deliverance has arrived in the preceding verses (14-25a). Thus, men like Michel attempt to transpose the verses,¹⁵ but there is absolutely no textual evidence for such a transposition.¹⁶ The suggestion involves supposing a drastic change in subject between v 24 (non-Christian) and v 25a (Christian).¹⁷

Bornkamm notes that there seems to be a growing consensus that this interpretation is the case of Paul, that of viewing his non-Christian experience through his present experience. Thus, this view holds that Paul is writing in general about man under the law, man before conversion, man seeking to live righteously by his own efforts. He makes his account vivid, therefore, by illustrating its verification through his own experience. The above interpretation primarily views this section as autobiographical, though this does not rule out the possibility of typical application.

This perspective owes its revival in modern theology to Pietism and was the dominant interpretation of Romans 7 at the beginning of this century. It is thus seen in contrast to Romans 8, which describes the transition for Paul from law to grace.

View 2

There are some interpreters who understand the emphasis of the passage to be the law. It says that it is "the experience of any man who tries the experiment, whether he be regenerate or unregenerate."¹⁸ Thomas sees these verses as describing "a man who is *trying* to be good and holy by his own efforts and is beaten back every time by the power of indwelling sin."¹⁹ Thus he concludes that the conflict represented is not between the two natures of the believer, but refers to the effect of the law on a heart that recognizes its spirituality.²⁰

¹⁴Cf. G. Bornkamm, *Early Christian Experience* (2 vols., New York: Harper and Row, 1969), I, 93. The present tenses are viewed as historical presents.

¹⁵O. Michel, *Der Brief an die Römer* (Göttingen: Vandenhoeck and Ruprecht, 1955) 179.

¹⁶R. Y. K. Fung, "The Impotence of the Law," 35.

¹⁷Ibid. Also cf. J. Kürzinger, "Der Schlüssel zum Verständnis von Rom 7," 271, who says that v 25b is the key to this interpretation.

¹⁸W. H. Griffith Thomas, *St. Paul's Epistle to the Romans: A Devotional Commentary* (London: The Religious Tract Society, 1911) 42.

¹⁹Ibid. It must be stated in response to this view that the present tenses in these verses cannot be understood as tendential presents. The present tenses cannot be handled in such fashion due to contextual considerations.

²⁰Ibid., 44.

Similarly, C. L. Mitton states that the text is

a description of the distressing experience of any morally earnest man, whether Christian or not, who attempts to live up to the commands of God 'on his own' (αὐτὸς ἐγώ), without that constant reliance upon the uninterrupted supply of the resources of God which is characteristic of the mature Christian. It is essentially applicable to a man 'under the law,' even if he be nominally a Christian. . . . It can also be true of the converted Christian who has slipped . . . into a legalistic attitude to God and to righteousness.²¹

In this interpretation, "the present tenses describe not merely a past experience but one which is potentially ever-present."²² Lightfoot notes that the important aspect of this interpretation is the understanding of αὐτὸς ἐγώ.²³

This view is regarded as autobiographical by some interpreters and non-autobiographical by others.

View 3

There have been some commentators who have understood this passage to refer to the years immediately following Paul's conversion. It is thus a picture of someone who loves the law of God and longs to do it but is forced by a stronger power than himself to do things which he detests. This is "no abstract argument but the echo of the personal experience of an anguished soul."²⁴ It is supposedly a description of Paul still living under the law before learning of the life according to the Spirit. While being primarily autobiographical, it can also be understood representatively of all young or immature believers.

There are many who either expound this view or lean in its direction. It has become very prevalent in parts of evangelicalism, especially in "victorious life" circles.²⁵ The basis for such an interpretation is the conspicuous absence of the Holy Spirit and the prevalent usage of "I." This is contrasted with the relative absence of "I" in Romans 8 and the emphasis upon the Holy Spirit. Those advocating this position see the passage as a struggle between the two natures in

²¹C. L. Mitton, "Romans vii Reconsidered," *ExpTim* 65 (1954) 133.

²²A. M. Hunter, *The Epistle to the Romans* (London: SCM, 1955) 74.

²³J. B. Lightfoot, *Notes on the Epistles of St. Paul* (London: Macmillan, 1895) 305. It should be noted that this interpretation is dependent on many other important factors which lead to this position.

²⁴M. Gougel, *The Birth of Christianity* (New York: Harper and Row, 1953), p. 213.

²⁵Cf. L. S. Chafer, *He That Is Spiritual* (Grand Rapids: Zondervan, 1918), 115-18.

the believer. In Romans 7, the old nature is viewed as the victor because he has chosen to be under the law and not under grace (cf. Rom 6:14 and Gal 5:16-21). Thus, defeat is inevitable because there is no spiritual victory under the law. Romans 7 "describes the abject misery and failure of a Christian who attempts to please God under the Mosaic system."²⁶

Concerning the inability of a Christian to live a successful spiritual life under the law, it can be said that,

The child of God, in his inner nature, desires to obey the Mosaic commandments, but his sin nature immediately thwarts his noble intentions. The fault lies not with the law, but with the Christian. It is important then to see that the conflict of the believer in Romans 7 takes place under the law.²⁷

Likewise, Fung, with reference to the Christian's inability, comments that

the implication of the present passage would seem to be that the Christian is not to live *hypo nomon*, submitting to the law of God as a legal code and trying to keep it by his own efforts, for neither these nor God's law can enable him to overcome his indwelling sin; but that he is to walk *kata pneuma*, who imparts that power which the law cannot supply, and who alone can break the domination of sin and flesh in the Christian's life and enable him to fulfill the righteous requirements of the law.²⁸

These men agree that this is not spiritual victory and add that one does not permanently remain in Romans 7, but moves upward into Romans 8, which is a higher level of the Christian life.²⁹ Ramm asks, "What mature Christian has not occasionally felt I'm in Romans 7 again?"³⁰ He then adds, "How well many of us know that we cannot get to Romans 8 without going through Romans 7."³¹ Thus, Romans 7 is viewed as the picture of a carnal believer or one on a lower plain of spirituality. This view is both autobiographical and typical in that it can apply to all believers.

²⁶S. D. Toussaint, "The Contrast Between the Spiritual Conflict in Romans 7 and Galatians 5," *BSac* 123 (1966) 312.

²⁷*Ibid.*

²⁸Fung, "The Impotence of the Law," 45-46.

²⁹B. Ramm, "The Double and Romans 7," *Christianity Today* 15:14 (April 9, 1971) 18.

³⁰*Ibid.*, 19.

³¹*Ibid.*

View 4

Augustine at one time understood Paul to be speaking in the name of the unregenerate man, but later retracted his earlier view and maintained that Paul was speaking in his own name as a Christian.³² This perspective has been adopted to a large extent by the Western Church, by the Reformers, the Puritans, and by some of the ablest scholars of recent times.³³ The Reformers said that Rom 7:14-25 is a picture of a righteous man who is still a sinner. Luther said, "*homo simul iustus et peccator* bezogen."³⁴ Calvin also adopted this view but had difficulties applying v 14 to a Christian, so he regarded the transition as taking place at v 15.³⁵ Those who take this to be the condition which characterizes the Christian life point to v 22, "I joyfully agree with the law of God in the inner man." These commentators argue that an unconverted person could hardly speak in such a manner. Furthermore, great significance is placed upon the consistent use of the present tense throughout the passage. J. I. Packer maintains that "the only natural way for Paul's readers to interpret the present tenses of verses 14ff. is as having a present reference," since there is no recognized linguistic idiom which will account for the change of tense.³⁶

This final option, probably the minority interpretation, is offered in this paper. The two primary reasons for this position are: (1) that it seems to be the most normal interpretation of Romans 7 itself and of Romans 7 in its immediate context, and (2) it presents a picture of Paul's larger understanding of what the experience of grace means to each believer in his present state. It is a picture of tension, that of life in the Spirit and the flesh in the dual nature of Christian experience.

EXEGETICAL CONSIDERATIONS

Chapter seven might be characterized as the great contradiction. It has been said that, "nowhere else in the letters, and nowhere else in

³²Cf. Cranfield, *Romans*, I. 345, n. 4.

³³*Ibid.*, 345-46, lists advocates of this view as Methodius, the Latins, Augustine, Ambrose, Ambrosiaster, Augustine, Aquinas, Barth, Nygren, Barrett, and Murray.

³⁴Cited by Kertelge, "Exegetische Überlegungen," 106. This simply means that a person is righteous and a sinner at the same time.

³⁵J. Calvin, *Commentary on the Epistle of Paul the Apostle to the Romans* (Grand Rapids: Eerdmans, 1947) 149.

³⁶J. I. Packer, "The Wretched Man of Romans 7," *Studia Evangelica* 2:1 (1964) 624. He adds that the use of the historic present in the gospels to give vividness to the narrative does not provide a parallel, for here the narrative part is in the aorist, and what is in the present is not narrative, but generalized explanatory comment.

ancient literature, Greek or Jewish, is there such a penetrating description of man's plight and contradiction as in Rom. 7:7-25."³⁷ The first six verses of the chapter assert strongly the fact of the believer's death to the law. This is done by a somewhat imperfect analogy with the husband and wife. The following verses demonstrate the character of the law, i.e., it is "holy, just and good." This is done by expressing the character of the law and its relation to Paul in his transitional experience before his conversion (7:7-13). This can be demonstrated primarily by the past tense verbs. The shift to the present tense in vv 14-25 is indicative that this section describes Paul's struggle with sin as a believer. Vv 24 and 25 form a conclusion to this difficult section.

There are three cycles that can be seen in the apostle's discussion of the problem of indwelling sin. The first cycle contains vv 14-17. The second cycle, which is almost a repetition of the first, involves vv 18-20. The conclusion of the passage, containing vv 21-25, composes the third cycle. The results arrived at in each cycle are the same. All reveal the unhappy condition of one who is a bondsman to indwelling sin.

In v 14, there is a significant change in the verb tenses. The present tenses thus inform the reader that the statements of vv 14-25 are characteristic of the apostle's life, and by application this characterization still holds true for all believers. This is the first reason for interpreting this much disputed passage as applicable to the Christian. Some have suggested that these are historic presents but, following Packer, this is to be rejected.

Paul, inversely, wants it understood that he is not depreciating the law. In the first section of this chapter, he says that the law is spiritual. Harrison takes this to mean that it is "emanating from God (vv 22, 25) who is Spirit (John 4:24)."³⁸ Paul then proceeds to contrast this with the character which is "fleshen, sold under the bondage of sin." For those who recognize this section as referring to the Christian, this phrase presents the most difficult problem.³⁹

The law is recognized as spiritual, which refers to its divine origin and character. Since it is spiritual, it is possessed of those qualities which are divine—"holy, just and good." In vv 14, 16, and 22, the apostle is primarily referring to the Mosaic law.

The comprehension of ἐγώ, which occurs in vv 14, 17, 20, and 24 takes the interpreter a long way toward the interpretation of vv 14-25.

³⁷G. Bornkamm, *The New Testament: A Guide to Its Writings* (Philadelphia: Fortress, 1973) 107.

³⁸E. F. Harrison, "Romans," *The Expositor's Bible Commentary* (12 vols., Grand Rapids: Zondervan, 1976) 10. 82.

³⁹Bruce Corley and Curtis Vaughan, *Romans* (Grand Rapids: Zondervan, 1976) 87.

The best solution is to apply the ἐγώ to the life of every Christian and the dialectic *simul iustus et peccator*. The "I" should be referred to the unregenerate state in vv 7-13, but to the regenerate in vv 14-25.

The first person singular is used just as it has been throughout the chapter, but now for the first time with the present tense. Some expositors want to insist that this idea belongs to a stage of the Christian life which can be left behind, a stage in which the Christian is living under the law or struggling in his own strength. But Cranfield says,

We are convinced that it is possible to do justice to the text of Paul—and also to the facts of Christian living wherever they are to be observed—only if we resolutely hold chapters 7 and 8 together, in spite of the obvious tension between them, and see in them not two successive stages but two different aspects, two contemporaneous realities, of the Christian life, both of which continue so long as the Christian is in the flesh.⁴⁰

The domination of sin describes Paul's condition. Because of the similar statement in 1 Kgs 21:20 and 2 Kgs 17:17,⁴¹ it has been said that this phrase (Rom 7:14b) is proof that the passage could not refer to the regenerate.⁴² In the OT passages, the person is the active agent; in the Romans passage, he is subjected to a power that is alien to his own will. Thus, Paul is seen to deplore this power which has domination over him. He recognizes it for what it truly is—sin. Though on the surface the phrase appears to prove that the passage cannot refer to a regenerate person, the situation is actually quite the opposite.⁴³ "The more seriously a Christian strives to live from grace and submit to the discipline of the gospel, the more sensitive he becomes to the fact that even his very best acts and activities are disfigured by the egotism which is still powerful within him—and no less evil because it is often more subtly disguised than formerly."⁴⁴ Yet this is no excuse for complacent Christian living, but even more of an exhortation to push forward in the Christian life.⁴⁵ The dilemma involves that which is willed contrasted to that which is done.⁴⁶ This man wills and fails to do and does what he does not will.

⁴⁰Cranfield, 1. 356.

⁴¹The Hebrew is the Hithpael הִתְמַכְּרָה.

⁴²So J. Denney, "St. Paul's Epistle to the Romans," *The Expositor's Greek Testament* (5 vols.; reprint; Grand Rapids: Eerdmans, 1976) 2. 641.

⁴³Murray, *Romans*, 260-61. It is possible that the emphasis of victorious life teachings has led many to misunderstand this difficult text.

⁴⁴Cranfield, *Romans*, 1. 358.

⁴⁵For an excellent discussion of this important subject, see G. C. Berkouwer, *Faith and Sanctification* (Grand Rapids: Eerdmans, 1952) 59ff.

⁴⁶G. Schrenk, "θέλω" *TDNT* 3 (1965) 50.

The willing and doing are irreconcilably opposed.⁴⁷ "Willing" is linked with κατεργάζομαι in vv 15, 18, and 20; πράσσειν in vv 15 and 19; and ποιεῖν in vv 15, 16, 19, 20, and 21.⁴⁸

It is here (v 15) that Paul begins the series of contradictions which are taking place in his life. "For that which Paul is continually doing, he does not know." Paul, by οὐ γινώσκω, probably does not mean "I do not know," but "I do not delight in" or even better, "I do not understand."⁴⁹

Paul knows what he is doing, but does not approve of it. This power of sin, to which he is enslaved, dominates him. Again it should be observed that he recognizes sin for what it is and is judging it as evil. This is an act which only a regenerate man can do—that is, to agree with God concerning sin.

With Paul, the willing is present, but the doing is absent. Paul is willing to do good. "Willing" denotes "definite purpose and readiness to do the divine will" and is opposed by his "doing."⁵⁰ The verse ends with the phrase describing his hatred for his actions. He despises that which he is doing because it is opposed to the divine will of God.

The problem is the indwelling sin, which not only existed and wrought in him, but had its abode in him, as it has in all those who are regenerated and will have so long as they are in the body. Paul's intention is not to escape from his responsibility for his actions, but rather "to show how completely he is under the thralldom of indwelling sin."⁵¹ Man's history is so obviously in opposition to God that he must acknowledge in effect, "Adam is in me."⁵² Such is Paul's statement in v 17, which is restated and amplified in vv 18-20.

Murray identifies three propositions for vv 17 and 18:

- (1) The flesh is wholly sinful—no good thing dwells in it.
- (2) The flesh is still associated with his person—the flesh is *his flesh* and it is *in him*.
- (3) Sin is also associated with his person, for it is in his flesh that sin inheres.⁵³

Sin is not external, but it is internal because it is "in my flesh." Flesh, therefore, should not be understood as an external, peripheral

⁴⁷Ibid.

⁴⁸Ibid. Also cf. C. Maurer, "πράσσω" *TDNT* 4 (1967) 636-38.

⁴⁹Cf. Murray, *Romans*, 261.

⁵⁰Schrenk, "θέλω," 50.

⁵¹Fung, "The Impotence of the Law," 43.

⁵²R. Longenecker, *The Ministry and Message of Paul* (Grand Rapids: Zondervan, 1971) 92.

⁵³Murray, *Romans*, 263.

factor.⁵⁴ The meaning of "flesh" in Paul's thought is "the willing instrument of sin, and is subject to sin to such a degree that wherever flesh is, all forms of sin are likewise present and no good thing can live in the flesh."⁵⁵

It is clear that the word has an ethical sense and refers to man or man's human nature, considered from the standpoint of his weakness and creaturely state in contrast to God, and also as the seat of sin . . . the flesh has absolutely no good in it. This is because it is ruled by the sin principle, not because there is inherent evil in the flesh.⁵⁶

Flesh can have a purely neutral sense. It is because of its association with "sin" in vv 17 and 25 that it has this ethical sense.⁵⁷

Dunn comments on Paul's usage of flesh:

As is generally recognized, σάρξ in Paul is not evil, otherwise he could not use it in a neutral sense, or speak of it being cleansed (2 Cor. 7:1). Flesh is not evil, it is simply weak and corruptible. It signifies man in his weakness and corruptibility, his belonging to the world. In particular it is that dimension of the human personality through which sin attacks, which sin uses as its instrument (Rom 7:5, 18, 25)—thus σάρξ ἁμαρτίας. That is to say, σάρξ ἁμαρτίας does not signify guilty man, but man in his *fallenness*—man subject to temptation, to human appetites and desires, to death. The "sinful flesh" is nothing other than the "sinful body" (Rom 6:6), the "body doomed to death" (Rom. 7:24).⁵⁸

Paul indeed desires to achieve what is good. But actually he achieves the evil which he does not desire, namely death.⁵⁹ He explains that there is a great contradiction between his principles and his conduct. The reason is that in his flesh there "dwells no good thing." In himself, he was entirely depraved. He was definitely a renewed man, but in his flesh, there was nothing good.

The final verses bring about the conclusion to this difficult section. One of the features which makes the last five verses of chap. 7 especially problematic is the repeated use of the word "law." Also, the emphasis of the conflict is amplified with the usage of the military terms. The concluding verses have been viewed by many as

⁵⁴F. Leenhardt, *The Epistle to the Romans* (London: Lutterworth, 1961) 191.

⁵⁵BAGD, 751.

⁵⁶S. Lewis Johnson, "A Survey of Biblical Psychology in the Epistle to the Romans," Unpublished Doctor of Theology Dissertation (Dallas: Dallas Theological Seminary, 1949) 75.

⁵⁷Cf. R. Jewett, *Paul's Anthropological Terms* (Leiden: Brill, 1971) 145ff.

⁵⁸J. D. G. Dunn, "Paul's Understanding of the Death of Jesus," *Reconciliation and Hope*, ed. R. Banks (Grand Rapids: Eerdmans, 1974) 127-28.

⁵⁹A. C. Thiselton, "Flesh," *NIDNTT*, 1. 676.

the determining factors for the correct understanding of this passage. V 21 is used to introduce a conclusive statement, thus introducing the conclusion to the entire argument.

The law is perceived by some as the Mosaic law,⁶⁰ but it seems best to explain it as a rule or principle of action.⁶¹ The usage of the article with νόμος in these verses does not mean that it refers to the Mosaic law necessarily. The adjective or genitive construction associated with "law" gives the correct identity. The law is to be interpreted to mean a principle in vv 21, 23, and 25.⁶²

The genitival construction leaves no doubt that the "law" in v 22 refers to the Mosaic law. The "other law" (v 23) is equated with the "law of sin" (v 23) or the sin principle.⁶³ This verse along with the present tenses, is a most deciding factor in determining the identification of "I" in this context as Paul in his regenerate experience.

Συνήδομαι is an emotional statement and means, "I rejoice in." Barrett's "I agree with God's law."⁶⁴ is far too weak for the intent of the apostle. Delight in the law that is celebrated in Psalm 119 takes place in the inward man or inmost self.⁶⁵

Paul delights in the law in his "inner man." It would seem reasonable to interpret the phrase "inner man" in the same manner as the similar usage in 2 Cor 4:16.⁶⁶ It is the "inner man" which can delight in the law of God and also recognize the inner conflict which is being described.⁶⁷ The delight is not peripheral, but belongs to that which is deepest in his spiritual being.⁶⁸ Cranfield comments that the meaning of "inner man"

must be much the same as that of ὁ νοῦς μου in v. 23 and ὁ νοῦς in v. 25, which must be understood in the light of the reference to the ἀνακαίνωσις τοῦ νοός in 12. 2. The mind which recognizes, and is bound to, God's law is the mind which is being renewed by God's

⁶⁰Cf. H. C. G. Moule, *The Epistle of Paul the Apostle to the Romans* (Cambridge: Cambridge University, 1892) 200.

⁶¹Cf. Sanday and Headlam, *A Critical and Exegetical Commentary on The Epistle to the Romans* (ICC; T. & T. Clark, reprinted, 1977) 182.

⁶²H. H. Esser, "Law," *NIDNTT* 2. 443ff.

⁶³Cf. R. St. John Parry, *The Epistle of Paul the Apostle to the Romans* (Cambridge: Cambridge University, 1912) 107.

⁶⁴Barrett, *Romans*, 150.

⁶⁵Cf. *Psa* 19:8; 119:14, 16, 24, 35, 47, 70, 77, 92.

⁶⁶R. A. Harrisville, "Is the Coexistence of the Old and New Man Biblical?" *The Luteran Quarterly* 8 (Fall, 1956) 22. Also cf. *Eph* 3:16; 4:24; *Col* 3:10 and *Rom* 6:6. For an excellent discussion, cf. Jewett, *Paul's Anthropological Terms*, 391ff.

⁶⁷G. E. Ladd, *A Theology of the New Testament* (Grand Rapids: Eerdmans, 1975) 466.

⁶⁸Murray, *Romans*, 266.

Spirit; and the inner man of which Paul speaks is the working of God's Spirit within the Christian.⁶⁹

The previous observations explain the antithetical role of the law of the mind and the law of sin.⁷⁰ "Another law" is obviously a law different from the law of God in v 22. The other law is waging war with the law of his mind. It also seems quite normal to understand "law of mind" to be the same as the "law of God."⁷¹ Bruce identifies the other law as the tyranny of indwelling sin⁷² and thus is synonymous with the "law of sin."⁷³

It is quite natural to understand "my mind" to mean "that which my mind acknowledges"⁷⁴ and to identify "the law of my mind" with "the law of God" (v 22). When understood in this manner, vv 22 and 23 depict two laws in opposition to each other.

In contrast, the law of sin represents the power, the authority, the control, exercised over believers. Thus the power of indwelling sin is warring and usurping the position of the Word of God; such is the essence of Paul's conflict. There are two laws or governing principles at war in his life. His faculties and powers are in enemy-occupied territory. Sin had invaded them and was fighting to stamp out every attempt at resistance—and succeeding again and again. "The strength of the expression is analagous to 'sold under sin' in verse 14 and should be interpreted in the same way."⁷⁵ He is thus led captive to the law of sin. This captivity is expressed in strong military language.

The military figure of warfare is carried on and is expressed in the clauses "bringing me into captivity" and "waging war." Both terms are common in Pauline literature.⁷⁶ The indwelling sin is warring against the apostle and taking him captive in what he calls "my members."

The meaning of this term should be viewed in the sense of the same usage in Rom 6:13, 19. Murray suggests:

If the thought is focused on our physical members, as appeared necessary in the earlier instances, we are not to suppose that 'the law of sin' springs from or has its seat in the physical. It would merely indicate, as has been maintained already, that the apostle brings to the

⁶⁹Cranfield, *Romans* 1. 363.

⁷⁰Harrisville, "Coexistence," 26.

⁷¹It is best to understand two different laws and not four, as Calvin proposes.

⁷²Bruce, *The Epistle of Paul the Apostle to the Romans*, 154.

⁷³Cranfield, *Romans* 1. 364. For a view which contrasts the interpretation given above, cf. Paul Tillich, "The Good I Will, I Do Not," *USQR* 14 (1959) 17-23.

⁷⁴Ibid.

⁷⁵Murray, *Romans*, 267.

⁷⁶There are similar terms in Rom 7:8, 11; Gal 5:17; 2 Cor 10:5; and 1 Pet 2:11.

forefront the concrete and overt ways in which the law of sin expresses itself and that our physical members cannot be divorced from the operation of the law of sin. Our captivity to the law of sin is evidenced by the fact that our physical members are the agents and instruments of the power which sin wields over us. But again we are reminded, as in 6:13, that, however significant may be our physical members, the captivity resulting is not that merely of our members but that of our persons—'bringing me into captivity to the law of sin which is in my members.'⁷⁷

Paul begins the final remarks to this section with "a wail of anguish and a cry for help."⁷⁸ The phrase "wretched man am I" is a nominative of exclamation. The nominative is used without a verb when it is used to stress great distinctness. Many commentators have stated quite dogmatically that it cannot be a Christian who speaks here. Some would like to view this as Paul looking back on days as a young Jew or a Pharisee. Longenecker describes this position.

It has frequently been suggested that Paul had an unhappy adolescence, crushed under legalism and casuistry of his religion and longing for something of love and inwardness. This supposition is based in large measure on an autobiographical interpretation of Romans 7:7-25, where in Paul is viewed as describing a time in his boyhood when he came to realize the awful demands of the Law and was therefore plunged into a perpetual and fruitless struggle with an uneasy conscience. It has sometimes also been supposed that this tension was the basis for his persecution of Christians: that he was attempting to externalize the conflict within by identifying what he detested in himself with some other body and was trying to silence his doubts by activity.⁷⁹

But such is not the case. This is an attempt to read some of the dramatic conversions like those of Augustine or Luther into Paul's experience. This is mere conjecture. Rather, it is better to view it as the height of one's spiritual condition. True spirituality is recognizing and judging sin in one's own life. This is the case when one views sin in his life as an offence toward a holy God and not just loss of personal victory! As one matures and progresses in his spiritual pilgrimage and knowledge of God, such will be the case. Granted that the word "wretched" indicates a state of distress, but it is not a state of hopelessness.⁸⁰ Cranfield's comments on this are excellent:

⁷⁷Murray, *Romans*, 268.

⁷⁸E. H. Gifford, *The Epistle of Paul to the Romans* (London: John Murray, 1886) 143.

⁷⁹Longenecker, *The Ministry and Message of Paul*, 29.

⁸⁰Corley and Vaughan, *Romans*, 89.

The truth is, surely, that inability to recognize the distress reflected in this cry as characteristic of Christian existence argues a failure to grasp the full seriousness of the Christian's obligation to express his gratitude to God by obedience of life. The farther men advance in the Christian life, and the more mature their discipleship, the clearer becomes their perception of the heights to which God calls them, and the more painfully sharp their consciousness of the distance between what they ought, and want, to be, and what they are.⁸¹

The greatest difficulty in this verse concerns the meaning of "who shall deliver me from the body of this death?" Even though "this" is taken with "body" in the NIV, NEB, and RSV, the emphasis seems to be on death and thus "this" should be taken with "death" (NASB). It is therefore properly used in a predicate construction.

"Body" in v 24 refers to the material human organism, as in Rom 6:6. "Paul uses σῶμα for human life enslaved to sin (Rom. 1:24; 6:6; 7:24; 8:10, 13; cf. Col. 3:5).⁸² The body is not inherently sinful, but the sin principle is still operating in its members, the natural result of which is death.

The emphasis of this passage seems to fall on "this death." It is "this death" which comes from the indwelling sin. Even though Paul is renewed and justified, death is still a reality.⁸³ Hence what Paul longs for is deliverance from sin in all its aspects and consequences. The body can be regarded as the body of this death—the bodily members are the sphere in which the law of sin is operative unto that death which is the wages of sin.⁸⁴ Barth concludes, "Indissolubly and undistinguishably one with his mortal body, he bears about with him always the reminder that he—yes, precisely he—must die."⁸⁵

V 25 gives an indirect answer to the question of v 24. The deliverance is to be taken as future in the resurrection (Rom 8:23; 1 Cor 15:57). Fung, however, opts for a present deliverance which is available from the sin which dominates him.⁸⁶ He supposes a change of speaker between v 24, which he views as the Christian, and v 25, whom he understands to be Paul.⁸⁷ This presents quite a difficulty in his exegesis. Thus, it is proper to apprehend deliverance as future. It

⁸¹Cranfield, *Romans* 1. 366. It is a picture of honesty in the Christian life. There seems to be no reason to view this phrase as Paul looking back on his days as a Pharisee.

⁸²R. Gundry, *Soma in Biblical Theology With Emphasis on Pauline Anthropology* (SNTSMS 29; Cambridge: Cambridge University, 1976) 36.

⁸³Cf. Rom 6:23; 8:1ff. Paul knew that future deliverance was a reality (8:23).

⁸⁴T. Barrosse, "Death and Sin in Saint Paul's Epistle," *CBQ* 15 (1953) 438-59.

⁸⁵K. Barth, *The Epistle to the Romans* (Oxford: Oxford University, 1933) 269.

⁸⁶Fung, "The Impotence of the Law," 45.

⁸⁷*Ibid.*

is true because v 25b would seem to sum up the present experience. This section concerns the struggle with indwelling sin which characterizes the normal Christian condition. Those who advocate v 25a as a present deliverance have no answer for Paul's summary statement in v 25b.

The indirect answer suggests that the speaker knows either that God has already fulfilled for him the wish expressed by the question or that God will surely fulfill it for him in the future. He has not been delivered but he knows that God will surely deliver him from it in the future. The key to the right understanding of v 25a is the recognition that the man who speaks in v 24 is already a Christian, for that saves us from the necessity of conjecturing a drastic change between vv 24 and 25a.

The previous understanding prevents the embarrassment of having to ignore v 25b or view it as a textual gloss.⁸⁸ Therefore, far from being an anticlimatic or incongruous intrusion, it is a summing up of the entire argument begun at v 14.

Αὐτὸς ἐγὼ is translated "I myself" and not "I by myself" or "left to myself" (NEB margin). The latter translations view v 25a as a present delivery from the indwelling sin and then 25b as harking back to the prior state of 25a when the believer who lives at a lower level of spirituality or even the unbeliever is again left to himself. This is a definite misunderstanding of Paul's summary phrase. The reiteration of vv 14-24 in v 25b indicates that the triumphant thanksgiving in the early part of the verse does not itself bring to an end the conflict which has been described. The warfare continues, but Paul is upheld and strengthened because of the confident assurance that finally there will be complete deliverance.

The text is gripped with tension. It paints for the readers a picture of the Christian life with all its anguish and its simultaneous hopefulness. This is the struggle with which the Christian is involved throughout his life. Deliverance is promised, but it is an eschatological hope. The interpretation is not to be taken as an excuse for a slothful Christian life or for a life of continual sinning. Such a view would be quite out of line with the rest of Holy Scripture. Yet the present tenses indicate that this state is characteristic of the Christian throughout his life. The recognition of the law as good and spiritual and the determined will to practice the good are evidences that this passage speaks of a regenerate man. The continuance of indwelling sin is the reason that the struggle is one which remains for the believer in this present life. At the same time, it is the picture of a man constantly and honestly persevering for the good.

⁸⁸E.g., J. Moffatt, *The New Testament: A New Translation* (New York: Harper and Brothers, 1950).

Both the struggle of chap. seven and the deliverance of chap. eight are true and real in the believer's life. Although Paul speaks autobiographically of the tensions of life as he experienced them, it is apparent that he speaks by implication for all who have the struggle and need for God's guidance and blessing.⁸⁹

THEOLOGICAL CONSIDERATIONS

It has become widely accepted that Paul's soteriology is characterized by an "already/not yet" tension, the eschatological tension present between the "already" of Jesus' resurrection and the "not yet" of his *παρουσία*.⁹⁰ The believer is caught between fulfillment and consummation. The old age of flesh is still in existence, even though the new age of resurrection has already begun. No one has elaborated this aspect of Pauline theology more helpfully than Oscar Cullmann: "It is characteristic of all N.T. salvation history that between Christ's resurrection and his return there is an interval, the essence of which is determined by this tension."⁹¹

This tension is very much present in the Christian experience of grace, particularly as it relates to the theology of Rom 7:14-25. For Paul, the Christian experience is a continuing experience of death as well as of life.⁹² The present experience of the believer is characterized by weakness, suffering, and death. This is clearly seen in other passages, such as Rom 8:17, 2 Cor 12:9; 2 Cor 4:7-5:5, and Phil 3:10-14.

Romans 7 is man as flesh, man in his frailty, mortality, corruptibility, man as heading for a death which he cannot escape.

'The body is dead because of sin' (8, 10), because death entered the world through sin, as the consequence and outcome of sin (5, 12). Here it becomes evident that 'death' for Paul has a spectrum of meaning similar to that of *θάψ*—that is, it includes both a physical connotation (death of the body) and a moral connotation (man as sinner dead to God, the believer as having the responsibility to kill the deeds of the body—8, 13). The death and dying which Paul welcomes is a complex experience of the frailty and corruption of the physical and the suffering of persecution, of the deadness of one dimension of the personality through sin and the mortification of selfishness. He welcomes it because this dying is for him a participation in Christ's sufferings, a growing conformity even to Christ's death, as so holds promise of a growing participation in Christ's resurrection power and ultimate

⁸⁹G. Vanderlip, *Paul and Romans* (Valley Forge: Judson, 1967) 59.

⁹⁰Cf. G. C. Berkouwer, *The Return of Christ* (Grand Rapids: Eerdmans, 1972) 110-15.

⁹¹O. Cullmann, *Salvation in History* (London: SCM, 1967) 202.

⁹²J. D. G. Dunn, *Jesus and the Spirit* (Philadelphia: Westminster, 1975) 55.

resurrection like his. It is the recognition of this spectrum of meaning of both $\sigma\acute{\alpha}\rho\acute{\alpha}\varsigma$ and "death" in Paul's thought that enables us to appreciate more fully the paradox of Christian experience for Paul.⁹³

Our entire Christian life is to be lived in the light of the tension between what we already are in Christ and what we hope to be some day.⁹⁴ Thus, the already/not yet balance in Paul's soteriology must be maintained. This is quite different from the popular view advocated by men who view Rom 7:14-25 as the experience of the Christian who is living at a level of the Christian life which can be left behind, who is still trying to live the Christian life either under the law or in his own strength. Conversion is only the beginning; the new has not swallowed up the old. While it is true that Paul says "we died to sin" (Rom 6:2ff; Gal 2:19; Col 2:11, 20; 3:3), death is not an event past and gone in the believer's experience.⁹⁵ Rather it is an emphasis of the "already" aspect just as the "not yet" aspect is seen in Rom 8:10; 2 Cor 4:10; and Phil 3:10ff.⁹⁶ The balance in Paul's theology must be maintained. To overemphasize either aspect leads to perfectionism or gnosticism.

The struggle in which the Christian is involved is a life-long one. Hoekema comments:

To be sure, we cannot attain sinless perfection in this life. But our continuing imperfection does not give us an excuse for irresponsible living nor imply that we may just stop trying to do what is pleasing to God. We can, in fact, continue to live with the not yet only in light of the already.⁹⁷

The Christian never reaches a state of perfection in this life, nor is he ever freed from life/death tension.⁹⁸ The believer remains in the conflict of which he is ever aware and responsible. Even though he wills to do God's will and is constantly exerting himself onward, the only way of escape is death.⁹⁹

⁹³J. D. G. Dunn, "Romans 7:14-25 in the Theology of Paul," *TZ* 31 (1975) 270.

⁹⁴A. Hoekema, "Already, Not Yet: Christian Living in Tension" *The Reformed Journal* 29 (1979) 18.

⁹⁵*Ibid.*

⁹⁶Cf. H. Ridderbos, *Paul, An Outline of His Theology* (Grand Rapids: Eerdmans, 1975) 267-72.

⁹⁷Hoekema, "Already, Not Yet," 16.

⁹⁸David Needham's new work, *Birthingright*, comes dangerously close to teaching absolute perfectionism.

⁹⁹It should be mentioned that the admonitions such as Rom 8:13, etc., must be taken seriously. The Christian must persevere in this struggle so as not to be characterized as living according to the flesh. Yet the complete transformation does not

Finally, this aspect of Paul's theology must be included in the church's proclamation. "Proclamation of a gospel which promises only pardon, peace and power will result in converts who sooner or later become disillusioned or deceitful about their Christian experience."¹⁰⁰ While this understanding is not an excuse for slothful living, the believer need not be depressed nor conclude that grace has lost the struggle. On the contrary, the struggle is an indication of life for the believer. The true, persevering believer will be constantly struggling with this indwelling sin and judging its manifestations as an offence toward a holy God. The tension of the struggle, the paradox of life and death, must be maintained to the end. Rom 7:24 is the life-long cry of frustration; 7:25a is his thanksgiving of eschatological hope; and 7:25b is the expression of realism. Paul's conflict is not a picture representing only a minority of the regenerate community, but of the whole church struggling with the tension of sin and constantly in need of God's enablement and blessing.

take place until the consummation. David Wenham's "The Christian Life: A Life of Tension?—A Consideration of the Nature of Christian Experience in Paul" in *Pauline Studies* (Grand Rapids: Eerdmans, 1980) 80ff. has grasped the seriousness of maintaining the Pauline tension.

¹⁰⁰Dunn, "Romans 7:14-25 in the Theology of Paul," 273.

DANIEL'S GREAT SEVENTY-WEEKS PROPHECY: AN EXEGETICAL INSIGHT

JOHN C. WHITCOMB

It has often been said, and I believe with truth, that those who shun the study of biblical languages will find themselves at the mercy of the translators. Nowhere is this more true than in the case of the Hebrew OT, as may be seen by the discussions that have been provoked by recent translations of the OT.

One purpose of this study is to encourage an interest in the study of Hebrew exegesis for the purpose of determining the exact meaning of the OT text. Another purpose is to show how the study of one Hebrew word can help to unlock the mysteries of one of the most fascinating prophecies of the entire OT: the Seventy-Weeks Prophecy of Daniel.

The first great problem that confronts us as we seek the interpretation of this prophecy, is the meaning of the Hebrew word **שָׁבוּעַ**, which is translated in our English versions by the word "week." We must now examine the entire prophecy as found in Dan 9:24-27, and as translated in the New American Standard Bible, calling special attention to the word "week," which appears six times within the four verses:

Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy place. So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined. And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering;

and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.

Our problem is to determine how long a period of time is intended by this word: whether a week of *days*, as the most common usage of the word would suggest, or whether, perhaps, it is intended to be a week of *years*, as the immediate context would seem to demand. The problem is intensified by the fact that nowhere else in the OT, when the word is used by itself, does it mean anything else than a week of *days*.¹

In seeking a solution to this interesting and important problem, we shall study the word **שָׁבוֹעַ** ("week") in the light of analogous Hebrew usage, comparative chronology, and the context of biblical prophecy.

HEBREW USAGE

The dictionary definition of our English word "week" is "a period of seven successive days."² This is not true of the Hebrew **שָׁבוֹעַ**. Its literal meaning is "a unit of seven."³ It has no primary reference to time periods at all, whether of days or years. In other words, it is simply a numerical measure. Let us demonstrate what we mean by examining a similar Hebrew word. The word **עָשׂוֹר** would seem to have the basic meaning of "ten days," because that is its correct translation in thirteen out of the sixteen times it appears in the Old Testament.⁴ But on three occasions it does not mean "ten days" at all, but rather "ten strings" or "an instrument of ten strings": Psa 33:2, 92:3, (92:4, Heb.), 144:9.⁵ Therefore, the word **עָשׂוֹר** must mean "decad" or "unit of ten," and whether it means "ten days" or "ten strings" must be determined entirely by the context, not by the word itself.⁶

¹The noun **שָׁבוֹעַ** appears 20 times in 17 verses: Gen 29:27, 28; Exod 34:22; Lev 12:5; Num 28:26; Deut 16:9(2x), 10, 16; 2 Chr 8:13; Jer 5:24; Ezek 45:21; Dan 9:24, 5(2x), 26, 27(2x), 10:2, 3. See Gerhard Lisowsky, *Konkordanz zum Hebräischen Alten Testament* (Stuttgart: Württembergische Bibelanstalt, 1958) 1395-96.

²See *The American College Dictionary*, 1964 ed., s.v. "week."

³See BDB, 988-89; William L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Grand Rapids: Eerdmans, 1971), 358; KB, 940.

⁴The noun **עָשׂוֹר** refers to days in Gen 24:55; Exod 12:3; Lev 6:29, 23:27, 25:9; Num 29:7; Josh 4:19; 2 Kgs 25:1; Jer 52:4, 12; Ezek 20:1, 24:1, 40:1. See Lisowsky, *Konkordanz*, 1137.

⁵Ibid.

⁶See BDB, 797; Holladay, *Lexicon*, 285; KB, 741.

On the basis of analogous Hebrew usage, therefore, we find that our word שְׁבוּעַ may have the basic meaning of "heptad" or "unit of seven," even as עָשׂוֹר must mean "decad" or "unit of ten." This possibility is greatly strengthened by the fact that שְׁבוּעַ appears three times in the OT with the word יָמִים ("days") added, as though to imply that שְׁבוּעַ by itself was not sufficient to show that a period of seven *days* was intended.⁷ The most interesting point, however, is that two of these three combinations of שְׁבוּעַ and יָמִים appear in the second and third verses of Daniel 10,⁸ immediately following the Seventy Weeks prophecy of the preceding chapter, as though to warn the reader that שְׁבוּעַ is now being used in a different sense!

COMPARATIVE CHRONOLOGY

If the Seventy Weeks prophecy refers to weeks (sevens) of *years*, we are then dealing with a time-span of seventy sevens of years, or 490 years. Now according to the second verse of this same ninth chapter of Daniel, the prophet Daniel had been studying the prophecy of Jer 25:11-12, which stated that Israel's captivity in Babylon would last for exactly seventy years. It was because this seventy-year period had now come to an end that Daniel began to pray for the deliverance of his people Israel, in accordance with Jeremiah's prophecy.

The full significance of the seventy-year captivity in Babylon does not come to light, however, until we consider some explanatory passages in Leviticus and 2 Chronicles. Lev 25:2-5 states that every seventh year the children of Israel were to observe "a sabbath of rest" for the land, during which time they were neither to sow their fields nor prune their vineyards for an entire year. Then in chap. 26, vv 34, 35, and 43, a solemn warning was added, that if this commandment was not obeyed, the people would be sent into captivity, and the land would be left desolate for a number of years equal to the number of sabbath-rest years that they failed to observe.

Now when we turn to the account of Jerusalem's destruction by Nebuchadnezzar in 2 Chronicles 36, we read in v 21 that the purpose of the captivity was "to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed its sabbaths. All the days of its desolation it kept sabbath, until seventy years were complete." On the basis of these passages, therefore, we may conclude that the seventy-year captivity of Israel in Babylon came about as a result of a lax attitude toward the Law of Moses, as evidenced by her failure to

⁷The terms שְׁבוּעַ and יָמִים occur together in Ezek 45:21; Dan 10:2, and 10:3. See Lisowsky, *Konkordanz*, 1195.

⁸*Ibid.*

observe a total of seventy different Levitical sabbath-rest years, over a period of 490 years.

These facts lead us to make the following observation: if 490 years of disobedience had brought about 70 years of punishment, is it not *probable* that the testing-period for Israel which was now announced to Daniel would cover another 490 *years*, instead of 490 *days*? How could all of the events described in this prophecy have taken place within a period of less than seventeen months (490 days)? And what comfort would it have brought to Daniel and his people to be told that only a year and a half after the termination of the Babylonian Captivity, their city would be destroyed again? And, finally, where in the history of this period can a destruction of the city and sanctuary be seen? Comparative chronology, therefore, makes it *probable* that sevens of *years*, rather than sevens of *days*, is to be understood by the word שְׁבִיעִי in this prophecy.

THE CONTEXT OF BIBLICAL PROPHECY

Turning first to Dan 7:25, we read of the coming of a wicked person who "will speak out against the Most High . . . and he will intend to make alterations in times and in law; and they will be given into his hand for a time, times, and half a time." Our purpose here is not to discuss the identity of this person but to determine the meaning of the phrase, "a time, times, and half a time," which appears not only here, but also in Dan 12:7 and Rev 12:14.

It is in Revelation 12 that we discover the clear interpretation of that phrase. The fourteenth verse reads as follows: "The two wings of the great eagle were given to the woman, in order that she might fly into the wilderness to her place, where she was nourished for a time and times and half a time." Comparing this with v 6, we read: "And the woman fled into the wilderness where she had a place prepared by God, so that there she might be nourished for one thousand two hundred and sixty days." This same period of tribulation is mentioned also in Rev 11:3 as being 1260 days in length, while in 11:2 and 13:5 it is given as 42 months. It is, of course, a matter of simple arithmetic to demonstrate that 1260 days is equivalent to 42 thirty-day months, or approximately three and a half years. This proves conclusively that the phrase "time and times and half a time" in biblical prophecy means three and a half years, or, in other words, "a year and two years and half a year."

It goes without saying that this particular time period, which is mentioned in seven different texts, in three different ways, and in two different books, must play a tremendously important part in biblical prophecy. With this in mind, let us turn once again to Daniel's

Seventy Weeks prophecy. The last part of Dan 9:26 speaks of a person who will bring great destruction to the land and people of Israel, especially with regard to Jerusalem and its Temple. Carrying this thought a bit further, the prophecy goes on to explain in v 27 that "he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; . . . even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."

The laws of biblical interpretation demand that single verses or passages of prophecy be interpreted in the light of their immediate context, and ultimately in the light of the entire context of biblical prophecy. Applying this tried and proven principle to the passage under consideration, is it not evident that the destructive person mentioned here is the same as the one in Daniel 7 and also in Revelation? And is it not likewise evident that we have the same period of tribulation here as in the other passages, which we have shown elsewhere to be three and a half years in length? If the probability of these assumptions be admitted, then we are led to the conclusion that the word שְׁבוּעַ in Daniel's Seventy-Weeks prophecy means a period of seven years, not seven days.

Our reason for saying this is not hard to see. Dan 9:27 represents this person as making a covenant with many people that lasts for seven time-units. Then, in the midst of this period, which would correspond to the three and a half time-unit mark, he breaks the covenant and brings about a period of tribulation which lasts for the remaining three and a half time-units until "the full end, and that determined." Since the time period of tribulation in the other passages is definitely three and a half *years* in length, does it not seem reasonable to suppose that the three and a half time-units of tribulation in the prophecy are likewise *years*?

These three different converging lines of reasoning have finally brought us to the place where we can say with confidence that while the Hebrew word שְׁבוּעַ, meaning "unit of seven," has reference to *days* in most of its OT occurrences because of the demands of context, it has reference to *years* in the ninth chapter of Daniel, likewise because of the demands of context. A careful study of this interesting Hebrew word has thus laid for us a solid foundation upon which we may build our further study of one of the most fascinating prophecies in the entire Bible.

THE FOCUS OF BAPTISM IN THE NEW TESTAMENT

RICHARD E. AVERBECK

An investigation into the ideology of water lustration and/or baptism in the Hebrew OT, the LXX, the Mishnah and Talmud, the Qumran Manual of Discipline, and NT passages relating to the baptism of John the Baptist and Christian baptism leads to the conclusion that Christian baptism should be understood as being oriented toward commitment. More than being a means by which the initiate declared that he had trusted in Christ for eternal salvation, it was particularly associated with repentance and discipleship. In the apostolic age, to be baptized into Jesus the Christ was to make a commitment to Him as Lord and Master and to declare that one would adhere faithfully to the lifestyle expected of Christ's disciples.

* * *

Baptism is an issue around which many discussions have taken place. There are conflicts concerning mode (immersion versus sprinkling, etc.). Some are concerned with the issue of adult versus infant baptism. Another issue concerns the efficacy of the act itself (i.e., whether it is the occasion for the work of God in regenerating a person or a testimony of the fact that this regeneration has already taken place, etc.). Certain groups within ecclesiastical circles deal with it on an altogether different level. They are concerned about the issue of baptism because of the difficulties that it presents for their ecumenical efforts. How can groups that disagree on external form as well as the meaning of the rite itself be meaningfully united?¹

It is self-evident that the issues which are crystallized and discussed in relation to baptism within any given circle depend upon the

*All biblical passages quoted in this article are taken from the *New American Standard Bible* (NASB) unless otherwise stated.

¹See for example the articles in *Rev Exp* 77:1 (1980) 3-108, wherein contributions are made from various perspectives. The collection as a whole is put into the context of a search for common ecumenical ground.

overall theological framework, ecclesiastical tradition, and/or contemporary concerns of that specific circle or group of believers. There tends to be a certain vested concern with which the particular person or group becomes preoccupied. This is natural and not necessarily wrong. However, sometimes these vested concerns have the effect of misdirecting our attention.

The goal of this article is to make an effort to understand the essential thrust of Christian baptism in the context of the day in which it was instituted. This does not mean that the writer has no interest in such issues as mode. But such concerns could be approached with more finesse if founded upon a proper understanding of the background and implications of the rite at its foundation.

There are many avenues of influence that preconditioned or informed the essential meaning and implications of Christian baptism. Thus, we begin with the OT and move from there to mainline Judaism (as reflected in the Mishnah and Talmud). Next comes Qumran and finally John the Baptist. Before this, however, it is necessary to give a general summary of the NT words around which this issue revolves and their patterns of usage

THE ROOT βαπ- IN THE N.T.

There are five different words found in the NT which are built on this root: two verbs and three nouns. The two verbs are βάπτω (3 occurrences) and βαπτίζω (77 occurrences). The -τίζω ending of the latter stands out. Oepke² calls it "intensive." Moulton refers to these types of verbs as intensive or iterative.³

It is significant that the three occurrences of βάπτω in the NT mean to "dip" in a literal sense (Luke 16:24; John 13:26; Rev 19:13; this last reference may mean "to dye").⁴ On the other hand, βαπτίζω is used always or almost always in the cultic sense of Jewish washings (Mark 7:4; Luke 11:38), the baptism of John (26 times in the gospels and 3 times in Acts), the baptism which Jesus and/or his disciples performed during his public ministry (John 3:22, 26; 4:1, 2) and Christian baptism whether with (?)⁵ the Holy Spirit (Matt 3:11, 14; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16) or with (?) water (Matt 28:19; Mark 16:16;⁶ 1 Cor 1:13, 14, 15, 16 [twice], 17; 15:29 [twice]; and 15 times in Acts). There are certain passages that are

²A. Oepke, "βάπτω, βαπτίζω," *TDNT* 1 (1964) 530.

³J. H. Moulton, W. F. Howard, and N. Turner, *A Grammar of New Testament Greek* (4 vols; Edinburgh: T. & T. Clark, 1920), 2. 408.

⁴Oepke, *TDNT* 1. 530.

⁵There is a question concerning the handling of the preposition here.

⁶My reference to this passage does not mean that I am sure of its authenticity.

debated as to whether they refer to the baptism of the Holy Spirit or that of water (Rom 6:3 [twice]; Gal 3:27). The author of this article has come to the conclusion that these later passages refer primarily to water baptism, and these texts will be discussed in depth below.

There are a few occurrences of the verb which cannot be called strictly cultic. These are the metaphorical usages found in Mark 10:38, 39, and Luke 12:50. However, it may well be that the metaphor was derived from the ritual of water baptism as it was performed by John and our Lord during their days of ministry. This could explain why βαπτίζω was used in these contexts. Particularly interesting for other reasons is the use of the verb in 1 Cor 10:2. This will be taken up later.

There has been much ado about the combination of βαπτίζω with the preposition εἰς. They occur together twice in reference to the baptism of John (Matt 3:11 "*for* repentance" and Mark 1:9 "*in* the Jordan"). The references to Christian baptism in which this verb/preposition combination is used are eight in number (Matt 28:19 "*in* the name of the Father and the Son and the Holy Spirit"; Acts 2:38 "*for* the forgiveness of your sins"; Acts 8:16 and 19:5 "*in* the name of the Lord Jesus"; Rom 6:3 (twice) ". . . all of us who have been baptized *into* Christ Jesus have been baptized *into* His death"; Gal 3:27 "*into* Christ"; 1 Cor 12:13 "*into* one body"). There are four other occurrences of this combination (Acts 19:3; 1 Cor 1:13, 15; 1 Cor 10:2). These references are significant and bear directly upon the NT baptismal ideology but will be dealt with later on in this article. It is sufficient here to point out that this construction apparently became somewhat standard as part of the Christian baptismal formula (Matt 28:19; Acts 8:16; 19:5; probably also *reflected* in Rom 6:3 and Gal 3:27). Yet, there are indications that in many cases εἰς is actually equivalent to ἐν in the locative sense (compare for example εἰς for "*in* the name of the Lord Jesus" with Acts 10:48 where ἐν is used). Nigel Turner has stated the point well:

The Pauline and Johannine epistles and Rev (in spite of its Semitic character) do not often confuse local ἐν and εἰς. This is important for the exegete, because in Mt, the epistles, and Rev we can always presume that εἰς has its full sense even where one might suspect that it stood for ἐν (e.g. Mt 28:19 baptism *into* the name, i.e. a relationship as the goal of baptism; . . .).⁷

Thus, Turner would say that εἰς in Matt 28:19 and Rom 6:3 has special implications which ἐν could not have carried. A. T. Robertson, on the other hand, seems to differ on this point. He says that the

⁷Moulton, Howard, and Turner, *Grammar*, 3. 255.

idea of motion "into" or "unto" comes in the association of εἰς with verbs of motion.⁸ He goes on to say that with regard to Matt 28:19 and Rom 6:3 "the notion of sphere is the true one."⁹ His conclusion is that sometimes εἰς appears in a context which indicates that it is being used to indicate purpose or aim. However, according to him, this is more a matter for the interpreter than for the grammarian to decide.¹⁰ Blass and Debrunner seem to be saying that βαπτίζω uses εἰς τὸ ὄνομα the same as ἐν τῷ ὀνόματι.¹¹

It is apparent that there is no hard and fast conclusion on this issue, but its significance for the development of the thesis in this article is great. Though the full impact of the arguments themselves cannot be felt until later on in the discussion, some writers have reasoned like Turner and by that route have come to see βαπτίζω εἰς as pointing forward to discipleship¹² rather than backward to the salvation experience. I agree with this emphasis upon the forward look but am not sure about the degree to which it should be based upon this verb/preposition combination.

The three nouns built on this root are βάπτισμα (19 occurrences, unless Col 2:12 be included, which would make it 20), βαπτισμός (4 occurrences, unless Col 2:12 be excluded, which would make it 3), and Βαπτιστής (12 occurrences).

βαπτιστής is used only in the synoptic gospels ("John the baptist"). Oepke writes:

. . . this description, specially coined for the precursor of Jesus and used only of him, shows that his appearing was felt to be new and unique, especially as he did not baptise himself but, contrary to all Jewish tradition, baptised others.¹³

⁸A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman, 1934) 591.

⁹Ibid., 592.

¹⁰Ibid., 594-95.

¹¹F. Blass and A. Debrunner, *A Greek Grammar of the New Testament* (trans. and rev. by R. W. Funk; Chicago: University of Chicago, 1961) 112.

¹²For example: J. Murray (*The Epistle to the Romans* [2 vols; NICNT; Grand Rapids: Eerdmans, 1959], 1. 214) writes: "Baptism 'into Christ Jesus' means baptism into union with Christ. To be baptized 'into Moses' (I Cor 10:2) is to be baptized into the discipleship of Moses or into the participation of the privileges which the Mosaic economy entailed. To be baptized 'into the name of Paul' (I Cor 1:13) is to be baptized into the discipleship of Paul, a suggestion which Paul violently rejects. To be baptized 'into the name of the Father and of the Son and of the Holy Ghost' (Matt 28:12) is to be baptized into the fellowship of the three persons of the Godhead. Hence baptism into Christ signifies simply union with Him and participation of all the privileges which he as Christ Jesus embodies." I would add that we are not only given privileges in this union, but also obligations.

¹³Oepke, *TDNT* 1. 545.

Thus, this title was particularly significant.

The two remaining nouns are used only in reference to cultic washings, whether Jewish or Christian. βαπτισμός is thought of as "signifying the act alone" while βάπτισμα refers to "the act with the result, and therefore the institution."¹⁴ The latter of the two has not been found anywhere outside of the NT. Within the NT it is used of the ministry of John thirteen times (four of these are in the combination "*baptism of repentance*"; Mark 1:4; Luke 3:3; Acts 13:24; 19:4). Three times it is used metaphorically (Mark 10:38, 39; Luke 12:50). In four passages (and maybe just three, if Col 2:12 be excluded on text-critical grounds) it is used in reference to Christian baptism (Rom 6:4; Eph 4:5; 1 Pet 3:21). It may well be that this word arose as a nominal counterpart to βαπτίζω in its NT context and was in fact coined because of the unique ministry of John the Baptist.¹⁵

Much along the same line as his remark on βαπτιστής quoted above, Oepke writes concerning βάπτισμα:

Since the NT either coins or reserves for Christian baptism (and its precursor) a word which is not used elsewhere and has no cultic connections, and since it always uses it in the sing. and never substitutes the term employed elsewhere, we can see that, in spite of all apparent or relative analogies, it understands the Christian action to be something new and unique.¹⁶

Though his statement is essentially correct, there is one necessary alteration to be made. It would be more correct to say that *John's* baptism was seen as "something new and unique" and the Christian perpetuation of the act simply reflects that both the nature of John's baptism and the implications of it *retained their pertinence even in the new age*. This alteration is important if we are to understand the background and essential thrust of Christian baptism in the apostolic age.

The word βαπτισμός, on the other hand, is used three times of Jewish washings (Mark 7:4; Heb 6:2; 9:10). There is dispute over whether Heb 6:2 refers to Jewish washings or not. The view of this writer is that it probably *does* refer to Jewish practices. There will be more discussion below. Col 2:12 presents an altogether different kind of problem. The editors of the third edition of the United Bible Societies' Greek New Testament have opted for the more difficult reading (βαπτισμῶ) as opposed to the word that would be expected

¹⁴Ibid.

¹⁵Ibid.

¹⁶Ibid.

on the basis of usage elsewhere in the NT (βαπτίσματι).¹⁷ It is obviously precarious to depend too heavily upon either choice here in developing an understanding of baptism in the NT.

This survey of word usage has been made simply for purposes of exposure to the material available in the NT itself. There will be an extended discussion of some of these issues and passages below. However, before such a task can be undertaken, it is important to look back into the biblical, religious, and cultural context within which the rite arose.

BACKGROUND

The cultural and religious context at the time of our Lord's earthly ministry requires that a number of factors be considered in the study of baptism. The LXX, in which βάπτω, βαπτίζω, and βαπτός are used, will be considered first, followed by a survey of the Mishnaic and Talmudic sources on the subject, and a discussion of the issue of baptism (or cleansings) at Qumran. With this background in the OT, Judaism, and Qumran clearly in mind we will take a close look at the ministry and ministrations of John the Baptist. The Hellenistic use of βαπτίζω will not be discussed in this section but will be mentioned in connection with the exegesis of certain NT passages in the next major section.

LXX

The verb βάπτω occurs sixteen times in the LXX and twice in the Theodotonic version of Daniel (Dan 4:30 and 5:21 according to the versification of the Aramaic text). In both of the Daniel texts the word is used to render Aramaic ܠܬܬܒܥ (Hithpaal of ܬܒܥ, translated "was drenched") in the clause "his body was drenched with the dew of heaven."

Thirteen of the sixteen times in which βάπτω is used in the LXX it is a translation of Hebrew טָבַל, which normally means "to dip." It is used of "dipping" hyssop into blood (Exod 12:22) or water (Num 19:18). On several occasions a priestly procedure requires that the priest "dip" his finger and/or other materials into the blood of a slaughtered animal as part of a ritual (Lev 4:6, 17; 9:9 as part of the sin offering ritual; Lev 14:6, 16, 51 as part of the ritual dealing with leprosy). It is also used of dipping a foot into oil (Deut 33:24), the feet into the edge of the Jordan River (Josh 3:15), food into vinegar (Ruth 2:14), a staff into honey (1 Sam 14:27), and a garment into

¹⁷B. M. Metzger, *A Textual Commentary on the Greek New Testament* (London and New York: United Bible Societies, 1971) 623.

water (2 Kgs 8:15). Of particular interest is Lev 11:32 where the Hebrew **וְכָא בְּמִים** (Hophal of **בָּרָא** lit. "it shall be brought into the water") is rendered by εἰς ὕδωρ βαφήσεται.

It is obvious from this survey that the verb βάπτω means basically "to dip" into some specified liquid. The usage in Daniel is no obstacle to this since the logic of the passage is that the king became as wet as if he had been dipped into a pool of water. Such is the reasoning behind the rendering "drenched." βάπτω is used poetically in Job 9:31. Ps 68:23 is textually problematic.

Greek βαπτός occurs once in the LXX in Ezek 23:15 where it might be considered an incorrect translation.¹⁸ βαπτίζω is used twice in the canonical OT (2 Kgs 5:14 and Isa 21:2) and twice in the Apocrypha (Jdt 12:7 and Greek Sir 31 [34]: 25). The translator(s) of Isa 21:4 rendered the Hebrew **פְּלִצִּית בְּעֶתְהָנִי** "horror overwhelms me" by ἡ ἀνομία με βαπτίζει "lawlessness overwhelms me."¹⁹ The significance of this passage is that it may reflect a usage similar to the metaphorical use of βαπτίζω in the NT (Mark 10:38, 39 and Luke 12:50).

Jdt 12:7 and Sir 31 (34): 25 are interesting in that βαπτίζω is used in reference to cleansing from levitical impurity. The passages and relevant context are quoted from *The New English Bible*:

Jdt 12:5-9

Holophernes' attendants brought her into the tent; and she slept until midnight. Shortly before the morning watch she got up and sent this message to Holophernes: 'My lord, will you give orders for me to be allowed to go out and pray?' Holophernes ordered his bodyguard to let her pass. She remained in the camp for three days, going out each night into the valley of Bethulia and *bathing* in the spring. When she came up from the spring, she prayed the Lord, the God of Israel, to prosper her undertaking to restore her people. Then she returned to the camp purified, and remained in the tent until she took her meal towards evening.

¹⁸The translator could have mistaken **טְבוּלִים** "turbans" in the phrase **קְרוּיֵי טְבוּלִים בְּרָאשֵׁיהֶם** "flowing turbans on their heads" for a form of BDB I **טָבַל** "to dip." On the other hand, **טְבוּלִים** may refer to colored cloth and be derived from **טָבַל** "to dip" used in the sense of to dip into dye (cf. C. F. Keil, *biblical Commentary on the Prophecies of Ezekiel* [2 vols., reprinted; Grand Rapids: Eerdmans, 1976], 1. 325-26). This would then make the LXX use of βαπτός appropriate since it can mean "dipped, dyed; bright-coloured" (LSJ, p. 306). The real question here has to do more with the Hebrew word and its relationship or lack of it than with the Greek rendering.

¹⁹Symmachus rendered it ἡ ἀνομία με καὶ ἡ ἁμαρτία με βαπτίζει "lawlessness and sin overwhelm me." Both the LXX and Symmachus use βαπτίζω to translate the Piel stem of the verb **בַּעַת** which means "to fall upon, overwhelm, terrify."

Sir 31(34): 25-26

Wash after touching a corpse and then touch it again, and what have you gained by your washing? So it is with the man who fasts for his sins and goes and does the same again; who will listen to his prayer? what has he gained by his penance?

Therefore, though βαπτίζω is not used in the canonical OT for cleansing from levitical impurity, it seems clear from these two texts that such was not the case later on. The association of this verb with this type of impurity may well have made itself felt in certain passages in the NT (for example, Acts 22:16).

The story of Naaman in 2 Kings 5 is well-known. V 14 reads:

So he went down and *dipped* [ἐβαπτίσατο] himself seven times in the Jordan, according to the word of the man of God; and his flesh was restored like the flesh of a little child, and he was clean [נִטְהָר].

The implications of this text for the issue of mode are obvious. However, there is another important point here. The verb טָהַר "to be clean" is regularly used to describe levitical purity and purification (see Lev 14:20 and many other examples there and elsewhere). In fact, There is no instance where the Qal stem of this verb is used in the sense of physical cleanliness. Thus, it seems that its use in 2 Kgs 5:14 must indicate some kind of socio-religious purity. Again, the significance of such an observation can only be appreciated when the NT text is approached with this in mind.

After all of this, it is clear that baptism as an initiatory rite is not found in the OT or apocrypha, though ritual cleansing by immersion is present.

Early Judaism

John the Baptist and our Lord lived and ministered within the milieu of early Judaism. Thus, it would be no surprise to find that the rite of Christian baptism had its prototype within Judaism. This is indeed the case. Yet, the level at which that prototype is to be discerned and understanding exactly how it was adopted in the NT are not simple matters.

The earliest references to proselyte baptism in mainline Judaism are to be found in the Mishnah.²⁰ There are two such passages which, though found in two separate places,²¹ are verbally identical:

The School of Shammai say: If a man became a proselyte on the day before Passover, he may immerse himself and consume his Passover-

²⁰K. G. Kuhn, "προσήλυτος," *TDNT* 6 (1968) 738.

²¹*m. Pesah* 8:8 and *m. °Ed.* 5:2.

offering in the evening. And the School of Hillel say: He that separates himself from his circumcision is as one that separates himself from the grave.²²

The statements are attributed to the Schools of Shammai and Hillel (dated to ca. A.D. 10-80²³). It is unfortunate that this controversy cannot be dated more precisely. Be that as it may, there is no way to be absolutely certain when the Jews began to use baptism as part of their ceremony for the initiation of proselytes,²⁴ and this matter has been the subject of much discussion.

Solomon Zeitlin, for example, saw proselyte baptism as arising after the year A.D. 65. He wrote:

Immersion for proselytes was not instituted as a ritual *per se* for converts to Judaism. It became a requirement for proselytes for another reason. At the Conclave in the year 65 C.E. it was decreed that all gentiles are *ipso facto* unclean, in the category of a *zab*.²⁵ In consequence of this decree any gentile who wished to enter the Jewish community had to undergo the ritual of immersion. This was the underlying reason for the institution of baptism for proselytes and was introduced after the year 65 C.E. . . .

Prior to the year 65 C.E. pagans were not deemed susceptible to the laws of impurity and were never subject to the laws of impurity and purity. Many statements to this effect are found in the Tannaitic literature. . . . Therefore a pagan, not being considered unclean, was not obliged to be baptised upon becoming a proselyte. Hence baptism with regard to proselytes is not mentioned in the apocryphal literature nor in the writings of Josephus when reference is made to converts to Judaism. According to the Tannaitic literature a proselyte, besides undergoing the rituals of circumcision and baptism, had to offer a sacrifice. This sacrifice consisted of two doves. Such a sacrifice was brought by a *zab*. Hence the sacrifice which had to be brought by a

²²H. Danby, *The Mishnah* (London: Oxford University, 1933) 148, 431.

²³*Ibid.*, 799.

²⁴L. F. Badia, *The Qumran Baptism and John the Baptist's Baptism* (Lanham: University Press of America, 1980) 12. Badia states: ". . . it is still disputed among authorities of Judaism whether baptism was practiced as an initiatory rite to Judaism prior to the destruction of the Temple in 70 A.D." Again he says on p. 36 of his book: "From the evidence at hand, it seems to me that it is impossible to determine whether or not John modeled, adapted, or innovated his baptism on the Jewish proselyte baptism, since it is impossible to establish that the latter was in existence prior to John's ministry. Even if one assumes Jewish proselyte baptisms were in existence, it is almost impossible to determine how widespread they were or if John himself knew about them."

²⁵For the background to this term see biblical Hebrew זָבַח ("to flow, gush") especially as it is used in Leviticus 15. The *zab* is the person with the flow and is therefore ritually (and physically?) unclean. There is an entire tractate (entitled *Zabim*) in the Mishnah dealing with Leviticus 15.

proselyte was not because he embraced Judaism but because he was no longer in the status of a *zab*. The rituals of baptism and sacrifice were introduced for proselytes because they were no longer considered *zabim* and had the right to enter the Jewish community. The rituals of baptism and sacrifice for proselytes were introduced after the year 65 C.E.²⁶

Thus Zeitlin would not have supported the notion that Jewish proselyte baptism provided the pattern for John the Baptist's ministration. On the other side of this issue, Edersheim was clearly convinced that the Mishnaic statement quoted above and the logical need of purification for the heathen upon entering the services of the sanctuary are conclusive proof that the proselyte baptism of Judaism was instituted before John the Baptist.²⁷

There seems to be no certainty in this matter. However, today it seems to be popular among scholars to regard Jewish proselyte baptism as instituted prior to the work of John the Baptist though on somewhat different grounds than those of Edersheim. Oepke states:

. . . it is hardly conceivable that the Jewish ritual should be adopted at a time when baptism had become an established religious practice in Christianity. After A.D. 70 at least the opposition to Christians was too sharp to allow the rise of a Christian custom among the Jews. Proselyte baptism must have preceded Christian baptism.²⁸

Rowley²⁹ and many other scholars³⁰ have agreed with the logic of Oepke's statement, and truly, there is much in favor of this view. Yet, to base a synthesis of the evidence on baptism on this tentative conclusion would be precarious.

There is another aspect of Zeitlin's statement that requires scrutiny, namely, the relationship between proselyte baptism and the general levitical cleansings of Judaism. He argues that baptism became necessary only because the gentiles became "*ipso facto* unclean" via the decisions made by the so-called "conclave" of A.D. 65. Thus, from that point on it was necessary for the proselyte to go through the process of immersion for levitical cleansing. Many writers, in addition to Zeitlin himself, have pointed out that rabbinic literature views levitical purity and impurity as categories applicable to Jews

²⁶S. Zeitlin, *Studies in the Early History of Judaism* (3 vols.; New York: KTAV, 1974), 2, 877-78.

²⁷A. Edersheim, *The Life and Times of Jesus the Messiah* (2 vols.; reprinted, Grand Rapids: Eerdmans, 1971), 2, 747.

²⁸Oepke, 535.

²⁹H. H. Rowley "Jewish Proselyte Baptism and the Baptism of John," *From Moses to Qumran* (New York: Association, 1963) 211, 212.

³⁰*Ibid*, 212 n. 5, Rowley refers to many who have become convinced of this.

only.³¹ In other words, it is a non-sequitor to think of a levitically impure gentile. They (the gentiles) had no way of becoming pure or impure in relation to the levitical system since they were not within the realm of that system. On Zeitlin's view, then, the decision of A.D. 65 reversed this.

If this be so, then the essential background of Jewish proselyte baptism as well as NT baptism may go back to the ideology of quasi-physical cleansing. In that case it becomes irrelevant to become involved in the discussion of the origin of proselyte baptism in Judaism as opposed to its use in the NT. If they go back to a common background (i.e., levitical cleansings), then why consider one as being dependent upon another? There is no need for it.

Rowley³² vehemently disagrees with such an approach. He proceeds on what he thinks to be a safe assumption that Jewish proselyte baptism was antecedent to John the Baptist. His argument is that there was a fundamental distinction between ritual lustration and proselyte baptism within Judaism:

That this baptism of proselytes is different from the ritual lustrations prescribed in the law is already quite clear and while it might be antecedently assumed that lustration would be required of every proselyte by a people that required the frequent lustration of its members, and readily agreed that the baptism of proselytes is a special development from the general ritual lustration, it must be recognized that it is something that goes fundamentally beyond mere lustration.³³

He thus argues that proselyte baptism was both purificatory and initiatory. This he bases mainly upon the fact that the normal lustrations of Judaism were private affairs while proselyte baptism required witnesses (more specifically, elders of the synagogue who

³¹See for example D. Daube, *The New Testament and Rabbinic Judaism* (reprinted, New York: Arno, 1973) 107. "Proselyte baptism, however, was essentially quite outside the levitical uncleanness, so in principle there was simply no room for purification." One of the passages he quotes in support of this statement is *m. Neg.* 7:1, "These Bright Spots are clean: any that were on a man before the Law was given, or that were on a gentile when he became a proselyte or that were on a child when it was born, or that were in a crease and were later laid bare. . . ." (Danby, *Mishnah*, 684).

³²Rowley, "Jewish Proselyte Baptism," 225-30. See likewise Daube (*Rabbinic Judaism*, 106-13) who is clearly convinced that the purely purificatory understanding of proselyte baptism is in error. He writes: ". . . the decisive moment in proselyte baptism was the 'going up' or 'coming up'—no doubt because of its symbolical value. The relevant Tannaitic provision—which, we shall see presently, is alluded to in the New Testament—runs: 'When he has undergone baptism and come up, *tabhal we'ala*, he is like an Israelite in all respects' (p. 111). Thus, he, like Rowley, associates the essence of proselyte baptism with the looking forward unto a new life and lifestyle; but he arrives at this by a route somewhat different than that of Rowley.

³³Rowley, "Jewish Proselyte Baptism," 225.

interrogate and/or instruct the initiate). The most pertinent Talmudic passage in this regard (*b. Yebam.* 47 a-b) is quoted here for the reader's convenience:

The Rabbis say: If anyone comes nowadays, and desires to become a proselyte, they say to him: 'Why do you want to become a proselyte? Do you not know that the Israelites nowadays are harried, driven about, persecuted and harassed, and that sufferings befall them?' If he says, 'I know it, and I am not worthy,' they receive him at once, and they explain to him some of the lighter and some of the heavier commandments, and they tell him the sins connected with the laws of gleaning, the forgotten sheaf, the corner of the field and the tithe for the poor; and they tell him the punishments for the transgressions of the commandments, and they say to him, 'Know that up till now you could eat forbidden fat without being liable to the punishment of "being cut off" (Lev. VII,23); you could violate the Sabbath without being liable to the punishment of death by stoning; but from now you will be liable.' And even as they tell him of the punishments, they tell him also of the rewards, and they say to him, 'Know that the world to come has been created only for the righteous.' They do not, however, tell him too much, or enter into too many details. If he assents to all, they circumcise him at once, and when he is healed, they baptise him, and two scholars stand by, and tell him of some of the light and of some of the heavy laws. When he has been baptised, he is regarded in all respects as an Israelite.³⁴

Though many have agreed with Rowley, his methodology and logic seem faulty to this writer. In the context of the Talmudic statement itself, the "witnesses" were to be there for the purpose of instructing and/or interrogating the initiate concerning the law and his or her willingness to accept that law. This does not in any way affect a change in the essential idea behind immersion.

It seems unthinkable that there could be any clear-cut dissociation of proselyte baptism from the common levitical immersions. The Jewish people of the day would surely have had difficulty making such a distinction. Their familiarity with the many rules of cleansing and the obvious similarity if not identity of those rites with what took place in the case of proselyte baptism clearly demonstrate this. The Mishnah contains an entire tractate on the issues surrounding "immersion-pools" (*Mikwa'oth*). Furthermore, in spite of Daube's objections to the use of this evidence,³⁵ the fact that in *m. Pesah.* 8:8 (wherein is found the statement quoted earlier) proselyte baptism is

³⁴C. G. Montefiore and H. Loewe, *A Rabbinic Anthology* (New York: Schocken, 1974) 578-79.

³⁵Daube, *Rabbinic Judaism*; 107-11.

spoken of in the context of levitical cleansing in preparation for the Passover seems to indicate that it was not separate and distinct from levitical cleansing. In addition, the statement of the school of Hillel, "He that separates himself from his uncircumcision is as one that separates himself from a grave," though again understood differently by Daube,³⁶ is commonly taken to relate to the issue of levitical uncleanness.³⁷ Thus, it seems artificial to see a substantial difference between the common immersions of the Jews and the immersion of a proselyte.

There is another important point to be made on the basis of the Talmudic statement quoted above. Daube has developed his whole discussion of proselyte baptism around that passage and the catechism which is reflected therein.³⁸ It is clear that the rite as a whole (the instruction and immersion, etc.) was initiatory to a new life and lifestyle.³⁹ As Moore writes:

In the whole ritual there is no suggestion that baptism was a real or symbolical purification; the assistants rehearse select commandments of both kinds as an appropriate accompaniment to the proselyte's assumption of all and sundry the obligations of the law, "the yoke of the commandment." It is essentially an initiatory rite, with a forward and not a backward look.⁴⁰

The initiation did not just bestow benefits ("When he has been baptised, he is regarded in all respects as an Israelite") but it required a commitment to the lifestyle of Judaism ("If he assents to all"). To be sure, it would be prejudicial to assume that there could be no repentance associated with the initiatory rites of the proselyte,⁴¹ but this subject will be dealt with more thoroughly in the next section.

The investigation here has not yielded any conclusion as to the chronological relationship between the proselyte baptism of Judaism and NT baptism. In fact, the most important point in the discussion has been to suggest that both might actually go back to a common

³⁶Ibid., 109-10.

³⁷Danby (*Mishnah*, 148 n. 4) states that such a person "... needs to be sprinkled ... on the third and seventh days following, before he becomes clean." In support of this statement he points to Num 19:19 and context.

³⁸Daube, *Rabbinic Judaism*, 113-38.

³⁹E. R. Hardy ("Jewish and Christian Baptism: Some Notes and Queries," *A Tribute to Arthur Vööbus*, ed. R. H. Fischer [Chicago: Lutheran School of Theology, 1977] 317) recognizes this: "The Jewish convert, ancient or modern, is in principle accepting the yoke of the Torah, whatever that (joyful) obligation may mean in a particular Jewish tradition."

⁴⁰G. F. Moore, *Judaism* (3 vols.; Cambridge: Harvard University, 1962), I. 334.

⁴¹Daube, *Rabbinic Judaism*, 106-7.

background, the common ritual immersions of the Jews. To anticipate the future discussion here, if proselyte baptism did antedate John the Baptist, it would appear that the cultural context into which his baptism fits remains essentially that of the *Jewish lustrations* simply because he did not baptize gentiles, but *Jews*. Thus, in that case, it is obviously not the same as proselyte baptism which had to do with bringing gentiles into the covenant relationship. His was a baptism of repentance for those within the covenant nation. This leads to a discussion of the Qumran evidence.

Baptism at Qumran

The critical study of baptism has been particularly influenced by some relatively new data from Qumran. There have been numerous studies on the relationship between the baptism of John the Baptist (and ultimately Christian baptism) and the lustrations spoken of in the Manual of Discipline (IQS).⁴²

One of the issues that receives much attention is the identity of the sect with which the Qumran community was associated. The views range from Pharisees or Sadducees to Zealots or Essenes. That they were Essenes is the most commonly accepted conclusion but it is probably safest to follow Badia and call them "the people of Qumran or Qumranians."⁴³

There has been a considerable amount of speculation on the amount and type of contact John the Baptist may or may not have had with the Qumran community and/or members of that community. Some writers have even gone so far as to suggest that he was a member of the community.⁴⁴ Such discussions are, of course, filled with speculation and are based mainly upon the following factors: 1) John's ministry was carried out in an area quite close to the community of Qumran; 2) John was the son of a priest (the Qumran community was partially ruled by priests)⁴⁵; 3) John's baptism and teachings seem to have a certain affinity with those of the Qumranians. This latter point leads us to reproduce here (for the convenience of the reader) certain key passages from Brownlee's translation of the Manual of Discipline (as cited by Badia⁴⁶):

⁴²For a good compendium of the research on this subject and the views held by scholars as well as an extensive bibliography, see L. F. Badia, *The Qumran Baptism and John the Baptist's Baptism* (Lanham: University Press of America, 1980).

⁴³Ibid., 1-2.

⁴⁴Ibid., 3-8. We know that one of the periods in which the Qumran site was occupied was 4 B.C. to A.D. 68. This would make such contact possible at least on chronological grounds.

⁴⁵Ibid., 6.

⁴⁶Ibid., 52-53.

A. IQS 3:4-9

While in iniquity, he cannot be reckoned perfect
 He cannot purify himself by atonement
 Nor cleanse himself with water-for-impurity,
 Nor sanctify himself with seas or rivers,
 Nor cleanse himself with any water for washing!

Unclean? Unclean? shall he be as long as he rejects God's laws so as not to be instructed by the Community of His counsel. For it is through the spirit of God's true counsel in regard to a man's ways that all his iniquities will be atoned so that he may look upon the life-giving light, and through a holy spirit disposed toward Unity in His Truth that he will be cleansed of all his iniquities, and through an upright and humble spirit that his sin will be atoned, and through the submission of his soul to all God's ordinances that his flesh will be cleansed so that he may purify himself with water-for-impurity and sanctify himself with rippling water.

These may not enter into water to be permitted to touch the Purity of the holy men, for they will not be cleansed unless they have turned from their wickedness, for uncleanness clings to all transgressors of His word.

C. IQS 6:14-23

And everyone from Israel who dedicates himself to join the Council of the Community—the man who is Overseer at the head of the Many shall examine him as to his understanding and his deeds. And if he grasps instruction, he shall bring him into the covenant to turn to the truth and to turn away from all perversity, and he shall enlighten him in all the laws of the Community. Afterward, when he comes to stand before the Many, the whole group will be asked concerning his affairs; and however it is decided under God in accordance with the counsel of the Many, he will either draw near or draw away. But when he draws near the Council of the Community, he must not touch the Purity of the Many until they investigate him as to his spirit and his deeds, until the completion of a full year by him. Neither shall he share in the prosperity of the Many; but upon his completion of a year in the midst of the Community, the Many shall be asked concerning his affairs with reference to his understanding and his deeds in the Torah; and if it is decided under God that he should draw near or, nearer the Conclave of the Community, according to the judgment of the priests and the majority of the men of their covenant, his wealth and his property shall be conveyed to the man who is Custodian of the property of the Many, and he shall enter it to his credit, but shall not spend of it for the Many. He the neophyte shall not touch the drink of the Many until his completion of a second year among the men of the Community. But upon his completion of a second year, he the Overseer shall examine him under the direction of the Many; and if it is decided under God to admit him into the Community, he shall enroll him in the order of his assigned position among his brethren for Torah, and for judgment and

for Purity, and to pool his property; and his counsel shall belong to the Community, also his judgment.

The Qumran community (according to the *Manual of Discipline*) was particularly concerned with the struggle between truth and falsehood in this life.⁴⁷ They felt this dichotomy and directed all of their community organization and functions as well as the initiation of those who entered the community toward the end of keeping themselves separated from the "spirit of falsehood." Passages A and B above are found within contexts that are concerned directly with this struggle. The point being made is that there can be no purity or sanctity where there is rejection of the law of God (as taught within the Qumran community). Thus, it is against the principles of the community to allow anyone to be initiated into the community who is not completely dedicated to the law of God and rules of the community. In other words, he must *repent* of any ways of falsehood and commit himself to the ways of truth before lustration(s) (initiatory or otherwise) can be of any value.

This fact may be particularly significant for our understanding of John the Baptist. John's "baptism of repentance" seems to have had affinities with the ideology surrounding the (initiatory) lustration(s) at Qumran. In the first place, the very idea of "repentance" involves a change of lifestyle. Furthermore, John himself made this same connection in his own preaching, as for example in Matt 3:7-8:

But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers, who warned you to flee from the wrath to come? Therefore bring forth fruit in keeping with [ἄξιός] your repentance;"

Yet another point needs to be made here. The Qumran community was at least in part eschatologically motivated. Concerning the purpose of the baptisms Badia states:

. . . the *Manual of Discipline* suggests that baptism marked entry into an eschatological community. Eschatology is the doctrine of the last

⁴⁷See IQS 4:23ff. according to G. Vermes, *The Dead Sea Scrolls in English* (Baltimore: Penguin, 1968) 78. "Until now the spirits of truth and falsehood struggle in the hearts of men and they walk in both wisdom and folly. According to his portion of truth so does a man hate falsehood, and according to his inheritance in the realm of falsehood so is he wicked and so hates truth. For God has established the two spirits in equal measure until the determined end, and until the Renewal, and He knows the reward of their deeds from all eternity. He has allotted them to the children of men that they may know good (and evil, and) that the destiny of all the living may be according to the spirit within (them at the time) of the visitation."

days of the world. It was an important belief of the Qumran community. They believed that the prophets spoke of the last days and that God had raised up a priestly teacher among them, who revealed the mysteries which had been committed to the prophets and to the community. They were conscious of living in expectation of the end of the world. This belief, that the end was at hand, guided their common life especially in their baptism rites.⁴⁸

This is particularly significant when one takes notice of some statements made by John. Consider for example Matt 3:2 ("Repent, for the kingdom of heaven is at hand") and Matt 3:11-12:

As for me, I baptize you in water for repentance; but He who is coming after me is mightier than I, and I am not even fit to remove His sandals; He Himself will baptize you with the Holy Spirit and fire. And His winnowing fork is in His hand, and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire.

Thus, the eschatological outlook comes to the forefront in both Qumran and John the Baptist. It is not surprising, therefore, that some writers think of John as being a member or associate of the community, albeit, possibly an individualistic member or associate who became convinced of an urgent need to prepare the nation as a whole for an immediate visitation. Even many who do not see him as directly associated with the Qumranians are convinced that he was in some special sense familiar with them, their teachings, and their practices. This may be so. Surely the multitudes (Matt 3:5) understood at least the essence of John's message and the implications of his baptism. If this were not so, then how and why would he become popular enough to be a threat to the authority and/or popularity of the mainline religious leaders (Matt 21:23-27)? John was undoubtedly an innovative figure but his innovations were based upon what was common knowledge to the people of that day. They were familiar with the baptisms of mainline Judaism (see the previous section of this article). Some of them may have even been generally familiar with the lustrations of sects like that at Qumran. At any rate, John's baptism and the teachings that he espoused along with the baptism were not altogether innovative in and of themselves.

There were, however, some apparent differences between John's baptism and that of the sect at Qumran. John apparently *administered* his baptism (though this is debatable) while the supposed initiatory lustration at Qumran was apparently *self-administered*. This may or may not be why he was called "the Baptist" (βαπτιστής).

⁴⁸Badia, *Qumran Baptism*, 50.

It is interesting that he is the only individual for whom this word is used. In fact, some think of it as his "nickname."⁴⁹

B. E. Thiering's⁵⁰ analysis of IQS 3:6-7 is intriguing, though in the estimation of this writer not completely convincing. Thiering sees this text as locating primary sin in the inner man and secondary sin in the flesh. Likewise, then, there are two rites of purification:

The inner atonement is marked by a rite of cleansing with the Spirit of holiness. As this spirit comes through joining the community, the rite is closely associated with the initiation. There is also . . . a washing of the outer man with water, a ritual ablution. This rite is an inferior one, to show that the outer defilement is only a secondary location of sin.⁵¹

Therefore, where Brownlee translates "and through a *holy spirit* disposed toward Unity" Thiering seems to see a technical term and translates "In the *Spirit of holiness* (which is given) to the community." It is admitted that there appears to be no evidence as to how this rite of the "Spirit of holiness" was administered but it is seen as the *ritual* counterpart (having to do with inner cleansing) to water lustration (having to do with outer cleansing).⁵²

The major problem with this evaluation of the text at hand is that the point of the whole text and context has to do with the insufficiency of ritual. There is a need for something to happen within the person in order to make the person eligible for the initiatory rite which, by the very nature of things, can be only external. Thiering takes something that seems to stand in contrast to ritual as a whole and assigns it again to the realm of ritual, though seeing it as a rite having to do with inner (non-ritual) cleansing. It seems to me that the text is saying that it is water lustration which, by the standards of this community, is not somehow magically effective. The inner change is a non-externally observable phenomenon which gives validity to the external lustration. Thus, I prefer the older and more traditional understanding of the text. Yet, I hold no particular antagonism toward the view herein criticized and am willing to admit change at this point if more and convincing evidence is presented in its favor.

Passage C from the *Manual of Discipline* is particularly helpful in understanding the overall initiatory process. It is found within a context where the order within the community is the central concern. Part of that order has to do with how a neophyte is brought into the

⁴⁹Oepke, *TDNT*, I. 545.

⁵⁰B. E. Thiering, "Inner and Outer Cleansing at Qumran as a Background to New Testament Baptism" *NTS* 26 (1980) 266-77.

⁵¹*Ibid.*, 270.

⁵²*Ibid.*, 276.

full circle of the community. They took great pains to ensure that the initiate was sincere about following God's law as administered by the leaders and community members as a whole. In fact, there was what amounts to a two-year and two-stage probationary period as a safeguard against defilement of the congregation by an insincere initiate.

It is not altogether clear when the initiatory lustration took place, whether at the beginning of the two years or at the end. It is not even certain whether or not there was any significant difference between the first and initiatory lustrations as opposed to the regular lustrations of community members.⁵³ But it *is* clear that the concern associated with initiation had to do with the *commitment of the initiate to a new lifestyle*. Furthermore, it would seem that the ritual of water cleansing was undertaken so that the person could take part in the community religious/social functions which required purity. Thus, there was a forward look within the basic concern of such lustrations as well as in their association with initiation which is commitment oriented.

It is clear from John 3:22-4:2 that these ideas were not absent from the NT. In this passage John's baptism (3:23) had given rise to a dispute over issues of "purification" (3:25, καθαρισμός). The connection with Jewish procedures in the Torah and Mishnah is self-evident. Obviously, John's practice of baptizing was directly connected with purification in the minds of the people to whom he was ministering. In addition, both Jesus (3:22; 4:2) and John (3:25) had disciples, and the connection between making disciples and baptizing is indisputable (4:1). John 4:1b reads in Greek Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης and is translated in English "Jesus was making and baptizing more disciples than John." πλείονας μαθητὰς ("more disciples") is the object of both ποιεῖ ("making") and βαπτίζει ("baptizing"). As Bultmann has already said: ". . . being baptized by the baptist and becoming his disciple are one and the same!"⁵⁴ Thus, even though John's baptism (and that of Jesus during his earthly ministry) was not necessarily for the purpose of initiation into a community of believers (and in that sense it differed from that at

⁵³H. H. Rowley ("Jewish Proselyte Baptism," 230 n. 1) rejected the idea that there was in fact any water rite of initiation at Qumran. This is indeed possible. Still, this does not eliminate the relevance of the Qumran statements often discussed in relation to baptism unless one completely dissociates baptism from cleansing and purification (as Rowley essentially does). It is still pertinent to argue that the Qumranians saw no magical efficacy in water lustration. A certain correspondence can then be drawn between the teachings at Qumran and those of John the Baptist.

⁵⁴R. Bultmann, *The Gospel of John: A Commentary* (transl. by G. R. Beasley-Murray *et al.*; Philadelphia: Westminster, 1971) 176 n. 5.

Qumran), it does retain the effect of being associated with a change in orientation of life. One became the disciple of the person with whom one's baptism was associated, whether that person was the one who administered the baptism (as with John the Baptist) or someone else in whose name the baptizer baptized (Matt 28:19). This is the ideology that lies behind the statement of Paul in 1 Cor 1:13-15.

Josephus

There remains a passage in Josephus which speaks of John the Baptist, and in quite a good light. Though not corroborating in detail the NT account of John's death (Matt 14:12; Mark 6:14-29; Luke 9:7-9), Josephus does assign his assassination to Herod. John's tremendous popularity is said to be the reason that Herod became suspicious of him and had him put to death. The people of the day, being convinced of John's righteousness, saw Herod's defeat at the hands of Aretas, the King of Arabia, as being from God because Herod had murdered John the Baptist.

The passage from Josephus' *Antiquities of the Jews* (18:5:2)⁵⁵ reads as follows:

Now, some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John, that was called the Baptist; for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards god, and so to come to baptism; for that the washing (with water) would be acceptable to him, if they made use of it, not in order to the putting away, (or the remission) of some sins (only) but for the purification of the body: supposing still that the soul was thoroughly purified beforehand by righteousness. Now, when (many) others came to crowd about him, for they were greatly moved (or pleased) by hearing his words, Herod, who feared lest this great influence John had over the people might put it into his power and inclination to raise a rebellion, (for they seemed ready to do anything he should advise), thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of it when it should be too late. Accordingly he was sent a prisoner, out of Herod's suspicious temper, to Macherus, the castle I before mentioned, and was there put to death. Now the Jews had an opinion that the destruction of this army was sent as a punishment upon Herod, and a mark of God's displeasure against him.

⁵⁵W. Whiston, translator, *Josephus: Complete Works* (reprinted, Grand Rapids: Kregel, 1960) 382.

Josephus' remarks clearly show that two primary principles stood out in John's preaching and baptismal ministrations. First, there was a certain purification of the body accomplished by the water. This is reminiscent of the purificatory lustrations of mainline Judaism and Qumran. Second, his baptism was not taught as being efficacious in and of itself. There was a need for righteous repentance in terms of "righteousness towards one another, and piety towards God." The purity of the soul was seen as a prerequisite to the efficacy of the baptism for "purification of the body." This is reminiscent especially of the attitude reflected in the *Manual of Discipline* at Qumran.

Hill, in his commentary on Matthew,⁵⁶ has argued that baptism actually had no ritual significance for John. His point is that John the Baptist's affinities were with Qumran rather than the mainline Judaism of the day since, obviously, the Qumran texts stand out in their emphasis upon the lack of inherent efficacy in ritual. Thus he considers Josephus' statement as a reinterpretation of John's baptism in the light of Judaism.

It seems to me that Hill's view has the effect of seeing far too much of a dichotomy between external ritual and internal reality in the Judaism of the day. As mentioned earlier, some writers are convinced that even mainline Judaism had already sublimated its understanding of ritual so that it was not conceived of as purely mechanical. If this be so, then Hill's statement actually manifests a misunderstanding of Judaism. Furthermore, it seems that Josephus clearly thought of John the Baptist as teaching the same need for inner cleansing as did the Qumranians. This may reflect the fact that the same need had been recognized within mainline Judaism, that is, if Josephus can be seen as speaking from the perspective of mainline Judaism.

THE PRACTICE OF BAPTISM IN THE NEW TESTAMENT

The purpose of this section is to see the manner in which the practice of baptism and the understanding of its meaning was incorporated into the NT. The ordinance and its meaning had roots in the cleansings and baptisms discussed above. This amalgam of ideas that surrounded and was associated with water lustrations and baptisms was all part of one whole to the people of that day. Yet, a

⁵⁶D. Hill, *The Gospel of Matthew* (NCB; London: Marshall, Morgan and Scott, 1972) 91-92. Similarly, F. F. Bruce (*The Epistle to the Hebrews* (NICNT; Grand Rapids: Eerdmans, 1964) 115-16 n. 22) thinks of Josephus' account as being colored by the historian's knowledge of the Essenes and their baptismal practices and doctrines.

certain association may rise to the surface in one passage while another rises to the surface in another. Here we approach the realm of connotation versus denotation, association versus direct connection, cultural/religious background versus doctrine, etc.

The discussion will be carried on in three stages. These three stages correspond to the three subsections which follow immediately below. First, there will be a discussion of the basic ideology lying behind baptism in the NT. It is in this portion of the article that the effects of the previous background discussions will be felt most predominantly. Second, what are viewed as being secondary developments which arose in connection with baptism will be investigated. By the term "secondary developments" I do not mean to imply that somehow the NT passages discussed therein are not inspired of God. Rather, the fact is that the connection between these passages and the meaning of baptism as discerned from the background studies does not seem to be as close. Third, certain analogical developments within the NT will be considered. There are at least two passages in the NT (1 Cor 10:2 and 1 Pet 3:21) which seem to use baptism as the basis for "typological" or "analogical" understanding of OT passages. These will be discussed last of all.

The Basic Ideology of Baptism

At the end of the section on Qumran, John 3:22-4:2 was discussed. It is clear from the language and structure of 4:1 that a direct connection is to be seen between baptism and discipleship. This same viewpoint is manifestly clear in certain other NT passages as well.

Matt 28:19 clearly reflects that baptism and teaching were partners in the process of making disciples. "Make disciples" (aorist imperative; μαθητεῦσατε) is the mandate. "Baptizing" (present participial; βαπτίζοντες) and "teaching" (present participial; διδάσκοντες) are the two procedures associated with the accomplishment of that mandate.⁵⁷ Thus, here as in John 3:22-4:2, baptism is directly connected with discipleship.

Again, 1 Cor 1:10-17 (along with 3:4-9) reflects the fact that to baptize someone has implications for making him part of one's group of loyal disciples. Paul argues from the fact that he had not baptized any of the Corinthians (except Crispus and Gaius and the household of Stephanus, vv 14 and 16). His point is that since he had not baptized them, they should not be considering themselves as his

⁵⁷W. Hendriksen, *New Testament Commentary: Exposition of the Gospel of Matthew* (Grand Rapids: Baker, 1973) 1000-1 and W. F. Albright and C. S. Mann, *Matthew* (AB; Garden City: Doubleday, 1971) 362.

disciples, thus creating different sects within the church. The believers there had been lining up behind various Christian teachers; Paul, Apollos, Cephas (Peter) along with Christ (the master teacher) whose name was included in the list (v 12). He then says in vv 13-15:

Has Christ been divided? Paul was not crucified for you was he? Or were you baptized in (εἰς) the name of Paul? I thank God that I baptized none of you, except Crispus and Gaius, that no man should say you were baptized in (εἰς) my name.

Essentially, his argument that they should not consider themselves to be *his* disciples is based upon the fact that *he* did not baptize them and neither were they baptized in *his* name.

These passages show clearly that the association of baptism (by a specific teacher or in the name of that teacher) with becoming a disciple was well-known within the Corinthian cultural/religious milieu. The fact that this is reflected and not postulated within the NT would seem to indicate that the association between baptism and discipleship did not arise as part of the NT revelation, but instead was already present for our God to use in his revelation and implementation of salvation. It is only when the full thrust of this latter point is brought to bear upon the issue of baptism that certain other questions can be answered.

For example, how did this connection between baptism and discipleship come into being? Part of the answer, in my opinion, is to be found in understanding that the lustrations at Qumran (and possibly also, to a certain extent, in mainline Judaism) were necessarily efficacious, according to their teachings, only if they were associated with genuine repentance from sin and commitment to the law of God. Thus, a new or renewed commitment to God was implicit in the rite itself. Another part of the answer is discerned by recognizing the fact that the regular levitical water cleansings in Judaism removed impurities. Yet, as reflected in *m. Pesah* 8:8 (quoted earlier), the concern for removal of impurity often had to do with the need for ritual purity as a prerequisite for taking part in the religious activities of the community (in this case, the Passover). This is also reflected in 1QS 6:14-23 (also quoted above). Again, the baptism/lustration is done in anticipation of some other activity which is to follow. It has a forward look. Yet another part of the answer has to do with the fact that the Qumran baptism, whether considered part of the initiation or just a necessary part of the initiate's newly acquired regulations, had to do with one's entrance into a community. The same is true of the proselyte baptism of Judaism. Whether or not proselyte baptism was part of the repertoire of Judaism before the rise of Christianity makes little difference. In either case, it was meant to mark the initiate's

entrance into a religious community, both local (the local synagogue) and international (Judaism, with its center at Jerusalem).⁵⁸

This latter point is particularly important when we come to the book of Acts. John used baptism in his preaching as a means of facilitating confession of sins and repentance in preparation for the coming of the Messiah. Jesus perpetuated that baptism during his earthly ministry as a means of bringing repentant ones into *his* circle of disciples (John 3:22). The same rite was carried from there into the local church as its rite of initiation for those trusting Christ and thus entering the local church as Christ's disciples. But if the rite was carried over, so were its implications. As part of a new believer's incorporation into the Christian community he or she must be baptized. It would not occur to them that there could be a Christian in the local church who had not been baptized.⁵⁹ In effect, the initiate, by his submission to baptism, declared himself a disciple of Christ and committed himself to the kind of lifestyle pertinent to that declaration. More than that, the fact of the close proximity, timewise, between trusting in Christ and being baptized (cf. Acts 2:38; 10:47 etc.) is significant. It implies that they could not conceive of a true Christian who was not willing to express commitment to our Lord. That was not one of the options given to the person being evangelized. He either trusted Christ and was baptized, knowing the implications in terms of commitment and lifestyle, or he rejected the truth.

John's was a "baptism of repentance." Since the Christian rite was based upon John's baptism, repentance was legitimately associated with conversion. Thus we find such texts as Luke 24:27, Acts 2:38; 3:19; 5:31; 20:21; 26:20; etc. John the Baptist was the avenue through which all, or at least many, of the implications attached to baptism, lustration, and cleansing were brought into the church. There is a certain continuity from one age into the next. His baptism

⁵⁸If Jewish proselyte baptism began before the church, it simply demonstrates that baptism by its very nature had implications for initiation into a religious community. Even if the Jews did not begin baptizing proselytes until after the church had been established, as Zeitlin and others have proposed, either the same basic implications of baptism are reflected in its adoption as an initiatory rite, or it is patterned after Christian baptism which in turn adopted it and its implications from the levitical cleansings of Judaism and/or the lustrations at Qumran. Thus, the chronological relationship between Jewish proselyte baptism and Johannine and Christian baptism is not central to the thesis of this paper.

⁵⁹The fact that sometimes water baptism is not expressly stated as taking place at conversion does not mean that such was in fact the case. It is clear from Acts 2:38 and many other passages and the general tone of the New Testament that the normal procedure was for baptism to follow immediately upon conversion. Corresponding to this, Acts 8:36 demonstrates that it was normal for the convert himself to expect that baptism be administered immediately subsequent to conversion.

of repentance had as its purpose the preparation of a people ready to meet the Messiah. This it did. In fact, many of John's disciples apparently, in turn, became Christ's disciples. This was a natural process. It happened while both of them were carrying on their ministries (John 1:35-51). It probably happened *en masse* after John's death, though it is not as clearly stated (Matt 14:12: "And *his disciples* came and took away the body and buried it; and they went and *reported to Jesus*"). It also happened after the church had been established (Acts 19:1-7).

The Acts 19 passage is particularly interesting. Prerequisite to a proper understanding of this text is the understanding of the message which John preached in connection with his baptism. There is a considerable amount of disagreement on the meaning of "fire" in the statement "... He Himself will baptize you with the Holy Spirit and fire" (Matt 3:11 and Luke 3:16).⁶⁰ However, it is clear from these passages as well as Mark 1:8 and John 1:33 when they are combined with Acts 1:5 that the reference had to do with the day of Pentecost. This was what John was pointing forward to and it was this that Paul was referring back to in Acts 19:2-4. Apollos had been teaching about the Messiah but he had only been familiar with John's baptism and teachings (Acts 18:24-28). Thus, when Paul came to Ephesus he found a group which was essentially a "pocket" of disciples of John the Baptist.⁶¹ Paul, therefore, baptized them in the name of the Lord Jesus, thus making them disciples of Christ instead of disciples of John. Furthermore, he saw to it that they received the baptism of the Holy Spirit as anticipated by John in his preaching about the Messiah ("He himself will baptize you with the Holy Spirit").

⁶⁰R. C. H. Lenski (*The Interpretation of St. Matthew's Gospel* [Columbus, OH: Wartburg, 1943] 117), Albright and Mann (*Matthew*, 26) and Hill (*Matthew*, 94-95) all see the fire as hendiadys with Holy Spirit and, therefore, connected with the purificatory use of fire. W. C. Allen (*A Critical and Exegetical Commentary on the Gospel According to S. Matthew* [ICC; New York: Scribner's, 1925] 24) and A. W. Argyle (*The Gospel According to Matthew* [The Cambridge Bible Commentary; Cambridge: Cambridge University, 1963] 36) suggest that the fire is to be seen in connection with the following verse. All agree that the following verse has to do with judgment. Hendriksen (*Matthew*, 209) concludes that "fire" here refers to both Pentecost (the tongues of fire in Acts 2:3) and the final judgment.

⁶¹J. Munck (*The Acts of the Apostles* [AB; Garden City: Doubleday, 1967] 187) believes that this passage has reference only to Christians, not disciples of John the Baptist. This seems untenable to me. The text indicates that they were anticipating the coming of the Messiah (as all followers of John the Baptist did) but had not yet become aware of and adjusted to the dawning of the new age. Thus they had not yet become disciples of Christ through baptism in (εἰς) his name (v 5) and neither had they received the baptism of the Holy Spirit (vv 2, 6). Thus, they were manifestly in a pre-Pentecost condition.

Thus, water baptism and Holy Spirit baptism were closely associated. The repentance and commitment implicit within the NT concept of water baptism came to correspond, after Pentecost, to the endowment with and empowerment by the Holy Spirit for the life and lifestyle demanded by the commitment made in water baptism.

Another important aspect of the background to NT baptism has to do with the concept of cleansing. It is likely that at the foundation the meaning of water rites had to do with washing away impurity, in particular, ritual impurity. This concept was probably *never* far from the mind of participants and observers. Surely it became sublimated to the concept of inner purity and repentance/ discipleship, but the basic character of the act (washing in water) could easily rise to the surface of a text and stand out.

For example, in Acts 22:16 Paul was speaking to the mob in Jerusalem and recounting the story of his conversion to Christ. Part of Ananias' message is said to have been: "And now why do you delay? Arise, and be baptized, and wash away your sins, calling on His name." Our background studies have shown that it was not uncommon to think of such rites as dependent upon an inner reality for their efficacy. This was clearly the case at Qumran. Certain scholars are convinced that the washings and immersions of mainline Judaism were likewise more than just physical.

It is significant, I think, that in the context in which this verse is found, cleansing for purification stands out in a special way (Acts 21:17-40). Paul was in the temple, doing the necessary rituals for *Jewish purification* (vv 24-26), when he was waylaid by "the Jews from Asia" (v 27). The message that he preached in Acts 22 was his defense before this angry mob. Is it not possible that since he was set upon within the temple complex and was making his defense there that he put his argument into terms particularly relevant to that setting? Paul is known to have taken a similar approach on other occasions (for example, see Acts 17:22-25). In any case, it is certainly neither exegetically necessary nor theologically cogent to see baptism as actually accomplishing the washing away of sins on the basis of this or similar passages. In fact, even within the system of Judaism, water accomplished only ritual purification, not the actual cleansing from sin. For the latter, sacrifice was generally necessary. This is clear enough even within the context of the scene in Acts 21 (cf. especially v 26).⁶²

⁶²This is an important point which cannot be fully treated here. The distinction between ritual impurity and sin is not always clearly delineated in the Torah and in later Judaism, but it is relatively clear that sin and sinfulness required blood atonement.

It is likely that Heb 6:2 and 9:10 reflect a similar idea. The word used in both places is βαπτισμός. Scholars are agreed that 9:10 should be interpreted as referring to the lustrations of Judaism.⁶³ However, there is disagreement on 6:2. Many writers⁶⁴ think of the reference to "instruction about washings" as having to do with Jewish lustrations which were continued by Jewish Christians after their conversion to Christ. This view has a number of arguments in its favor: 1) the two other certain occurrences of βαπτισμός in the NT (Mark 7:4 and Heb 9:10) have to do with the levitical cleansings of Judaism; 2) to judge by the content of the book, the group to which this epistle was written was most certainly a predominantly Jewish Christian community of believers; 3) the decree set down by the Jerusalem council (Acts 15) suggests that it was normal for *Jewish* Christians to continue following all of the levitical regulations found in the law; 4) Paul is clearly adhering to Judaistic regulations in Acts 21:17-26 (see the discussion above).

On the other hand, there are other commentators⁶⁵ who think of Heb 6:2 as referring to instructions about *Christian* baptism. In support of this position there are such arguments as: 1) the more general term, βαπτισμός, is used because the instruction had to do with the need to distinguish between the washings of Judaism and Christian baptism; 2) Acts 19:1-5 shows how there was confusion about the relationship between John's baptism and the Christian rite.

The issue is not a simple one. There are good arguments on both sides. In fact, the error may be in trying to limit oneself to accepting one view or the other. The "instruction about washings" could easily refer to all of the various water rites which would have found a place in the repertoire of Jewish Christians. Obviously, if they were going to continue in their relationship to Judaism (as Paul did in Acts 21), they would need to understand all of the regulations pertaining to it. In the same way, it would have become important for them as *Christian* Jews to be instructed about Christian baptism.

⁶³H. A. Kent, Jr., *The Epistle to the Hebrews* (Winona Lake: BMH, 1972) 169; B. F. Westcott, *The Epistle to the Hebrews* (3d ed.; New York: MacMillan, 1906) 256; H. Montefiore, *A Commentary on the Epistle to the Hebrews* (HNTC; New York: Harper and Row, 1964) 150.

⁶⁴G. W. Buchanan, *To the Hebrews* (AB; Garden City: Doubleday, 1972) 104; F. F. Bruce, *The Epistle to the Hebrews* (NICNT; Grand Rapids: Eerdmans, 1964) 114-16; T. Hewitt, *The Epistle to the Hebrews* (Tyndale; Grand Rapids: Eerdmans, 1960) 105; K. S. Wuest, *Hebrews in the Greek New Testament* (Grand Rapids: Eerdmans, 1953) 112.

⁶⁵Kent, *Hebrews*, 106; Montefiore, *Hebrews*, 105-6; N. R. Lightfoot, *Jesus Christ Today: A Commentary on the Book of Hebrews* (Grand Rapids: Baker, 1976) 121-22; F. Delitzsch, *Commentary on the Epistle to the Hebrews* (2 vols; transl. by T. L. Kingsbury; Edinburgh: T. & T. Clark, 1871), 1. 274-75.

Once the connection between baptism and repentance/discipleship is clearly understood, certain passages are no longer problematic. For example, in Acts 2:38 εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν ("for the forgiveness of your sins") is connected with both βαπτισθῆτω ("be baptized") and μετανοήσατε ("repent"). The Qumran emphasis upon repentance as the key to real efficacy in water informs us concerning the intent of this type of statement. As mentioned previously, even John, in his preaching, made it clear that his baptism was only valid if accompanied by genuine repentance (Matt 3:5-8; Luke 3:7-8). This association of baptism with repentance was carried directly into the church. The rite, as far as the NT canon is concerned, found its formative and ideological base in John the Baptist. Neither John the Baptist nor the apostolic church would have conceived of the rite as being efficacious⁶⁶ in the absence of genuine repentance.

Secondary Developments

There are two passages in the NT that have often been mistakenly understood to give the basic logic and meaning of baptism. They are Rom 6:1-11 and Col 2:8-15. Rom 6:1-7 makes use of the analogy between the believer's baptismal immersion (going down into the water and coming up again) and the death and resurrection of Christ. The believer is said to have died with Christ and thereby is dead to

⁶⁶I am using the term "efficacious" in the sense of "accomplishing the purpose for which it is intended." The reader is not to understand the use of this word as indicating any leanings toward baptismal regeneration. On the contrary, baptism was not thought of as being effective on the level of regeneration.

When used of John's baptism, it refers to the effectiveness of the rite in accomplishing the purposes which he had for it, i.e., the implementation of his ministry in calling people to genuine repentance (Matt 3:2, 7-8) and gathering disciples around himself (John 4:1: "more disciples than *John*"). When referring to Christian baptism the "efficacy" of the rite has to do with concerns quite similar to those of John. It was intended to be used in the *implementation* of expressions of repentance and discipleship commitment in the context of initiation of new believers. It is quite clear both extrabiblically (see the discussion of Qumran) and biblically (see the discussion on John's rebuke of those who would be baptized and not repent, Matt 3:7-8 and Luke 3:7-14) that baptism's "efficacy" was dependent upon the reality and genuineness of the repentance. At the risk of being redundant, it can be stated in this way: an implement can not be "efficacious" if it is not implementing that which it was intended to implement.

The point is that baptism was not the means of obtaining regeneration. Rather, it was an *instrument* adopted by the apostles and the apostolic church (under the direction of our Lord) for the purpose of *implementing* the *expression* of the repentance necessarily associated with regeneration as well as the discipleship commitment that was inherent within that repentance. If the repentant mind-set and discipleship commitment did not in reality exist in a particular instance, then, in that instance, the efficacy of the baptism was short circuited since it (baptism) was intended to be the means of implementing the expression of *genuine* repentance and commitment.

sin and self (vv 6-7). Likewise, one is said to have the prospect of coming to new life with Christ and is thereby exhorted to live in the light of that prospect (vv 4 and 11).⁶⁷

Whereas Romans 6 is often used in support of the immersion mode, Colossians 2 is often used to support a direct connection between OT circumcision and NT baptism. Surely, "having been buried with Him in baptism" (v 12) is reminiscent of Romans 6. But the reference to circumcision here adds a new dimension to the discussion. On the basis of this reference to circumcision, baptism is thought, by some, to be the covenant seal of the church just as circumcision was the covenant seal of Israel.⁶⁸

It is not within the purview of this paper to discuss the exegesis of these passages in great detail. Yet, some remarks are necessary.

There are some who think that Romans 6 refers to Holy Spirit baptism and has no direct reference to water baptism.⁶⁹ This does not, however, seem likely in light of the imagery being used. Surely, the empowerment for the new life is initiated by the baptism of the Holy Spirit, but there is no dichotomy or antagonism between water and spirit baptism in the early church. They were seen as complementary. This is why they were so closely linked in their administration (Acts 10:44-48; 19:1-7). It is not likely that the people of that day would have read Romans 6 and reasoned that it could not be referring to water baptism because there is no real efficacy in water baptism. Rather, they came to this passage already knowing that the implications of water baptism had to do with repentance/discipleship and the lifestyle befitting such a commitment. That is why this reference to baptism fits well in a context where the point has to do with sanctification. Consider the context before and after the direct reference to baptism:

Rom 6:1-2

What shall we say then? Are we to continue in sin that grace might increase? May it never be! How shall we who died to sin still live in it?

Rom 6:12

Therefore do not let sin reign in your mortal body that you should obey its lusts,

⁶⁷J. B. Lightfoot, *Saint Paul's Epistles to the Colossians and to Philemon* (Revised; New York: MacMillan, 1879) 184.

⁶⁸H. M. Carson, *Colossians and Philemon* (Tyndale; Grand Rapids: Eerdmans, 1960) 67; H. C. G. Moule, *Colossians and Philemon Studies* (Westwood: Revell, n.d.) 153.

⁶⁹H. A. Kent, Jr., *Treasures of Wisdom: Studies in Colossians and Philemon* (Winona Lake: BMH, 1978) 86.

Rom 6:15

What then? Shall we sin because we are not under law but under grace?
May it never be!

Daube⁷⁰ has suggested that the idea of new life associated with coming up out of the baptismal waters is found in Jewish proselyte baptism. He therefore assumes that it is on the basis of Paul's Jewish background that he used the identical imagery here. Though this interpretation is not impossible, it is still not at all certain that Jewish proselyte baptism had been instituted at the time of the writing of the epistle to the Romans. Furthermore, the fact that this supposed allusion is based upon a reference in the Talmud, which, though it may reflect earlier traditions, is relatively late, is not in Daube's favor.

Other writers such as Lohse,⁷¹ Käsemann,⁷² and Bornkamm,⁷³ think that the background to Romans 6 comes from the Hellenistic mystery cults. The idea of dying and rising with the god(s) was used by the apostle Paul since his readers would have been familiar with such doctrines. According to these scholars, that is why Paul writes "...do you not know" in Rom 6:3.

In any case, Romans 6 must not be taken to be a statement of the basic meaning of baptism. The statement here is actually a secondary development based upon either the cultural/religious background of the people to whom Paul was writing or the nature of the baptismal act (used metaphorically). The primary implications of baptism, however, are clearly reflected in the text. The whole point of the passage and the use of baptism within the passage have to do with sanctification/discipleship. Paul is exhorting the Roman Christians to live in accordance with their baptismal commitment.

Col 2:8-15 has affinities with Romans 6 but is in a context where the polemical nature of the argument is even more pronounced. Paul's concern has to do with the Colossian heresy. Though difficult to define, this heresy seems to have been heavily oriented toward Hellenistic religious philosophy (perhaps an incipient gnosticism).⁷⁴ Certain elements from Judaism may have been combined with this alien religious philosophy.

⁷⁰See n. 32.

⁷¹E. Lohse, *Colossians and Philemon* (Hermenia; Philadelphia: Fortress 1971) 101-6.

⁷²E. Käsemann, *Commentary on Romans* (transl. and ed. G. W. Bromiley; Grand Rapids: Eerdmans, 1980) 160-61. His discussion is confusing but he does seem to question the awareness of those who would deny Hellenistic background here.

⁷³G. Bornkamm, "Baptism and New Life in Paul (Romans 6)" *Early Christian Experience* (New York and Evanston: Harper and Row, 1969) 85 n. 5.

⁷⁴Lohse, *Colossians and Philemon*, 2-3.

"Circumcision" here may refer directly to the OT rite instituted in Genesis 17. If so, then "a circumcision made without hands" (v 11) is reminiscent of passages like Deut 10:16. Thus, "the circumcision of Christ" (v 11) refers to Christ as the one who performs the "circumcision made without hands." In other words, Christ is the one who has brought us into the covenant relationship with God by means of regeneration.⁷⁵

Lohse offers another explanation. He thinks this circumcision should be understood in terms of syncretistic practices in mystery cults. After rejecting this as a reference to the sign of the OT covenant between Israel and Yahweh he writes:

"Circumcision" is rather understood as a sacramental rite by which a person entered the community and gained access to salvation. The reference to the phrase "putting off the body of flesh" . . . suggests the practices of mystery cults. In the initiation rites the devotee had to lay aside what previously had served him as clothing so that he could be filled with divine power. Jewish terminology, in this case, would clearly function as a means of giving greater authority and appeal to the sacramental rite of initiation.⁷⁶

Thus, Paul's point here would be that the removal of the sinful flesh, as taught by the syncretistic mystery religions, was really accomplished by Christ. The Colossians need not adhere to the teachings of those cults. They have been freed from any need to be concerned with such things (vv 16-20).

Though Lohse would like to deny any direct connection with OT circumcision, he does allow for an allusion to it, though veiled by the associated ideas from the mystery religions. According to the more common view given previously, the reference to circumcision has to do with the OT rite understood metaphorically as in Rom 2:29. The point, in either case, has to do with the metaphorical implications of baptism.⁷⁷ Their baptism pointed toward the removal of fleshly sinfulness and the judgment of God because of it (vv 12-15). Thus, since they were made alive together with Him (v 13) they were to "keep seeking the things above" (Col 3:1).

Bornkamm⁷⁸ has analyzed Romans 6 and come to the conclusion that Paul does not offer a new doctrine of baptism here. Instead, Paul

⁷⁵Kent, *Colossians and Philemon*, 85-86.

⁷⁶Lohse, *Colossians and Philemon*, 102.

⁷⁷H. A. Kent (*Colossians and Philemon*, 86) thinks the baptism here refers to Spirit baptism. Most other commentators assume, as I do, that the reference is to water baptism, which is closely associated with Spirit baptism in the book of Acts (see above).

⁷⁸Bornkamm, "Baptism and New Life," 71-86.

followed "the understanding of baptism already disseminated in the Hellenistic congregations."⁷⁹ Though I would not necessarily agree that the argument of Romans 6 is based upon Hellenistic background, it is certain that neither Romans 6 nor Colossians 2 actually present a doctrine of baptism. This is clear from the study of the background and basic meaning of baptism in the NT as explained in the previous sections of this article. Further evidence of this is found in the texts themselves. For example, in Rom 6:5, 8 the rising with Christ is spoken of as future, whereas, in Col 2:12-13 it is an event already completed in baptism.⁸⁰ This is no problem once one recognizes that Paul is using the rite of baptism in these texts in an illustrative or metaphorical manner.

Another passage in which baptism is used metaphorically is Gal 3:27. Burton suggests two possible interpretations of "you . . . have clothed yourselves" (ἐνεδύσασθε):

This may have been that in baptism one was, as it were clothed with the water, or, possibly, that the initiate was accustomed to wear a special garment.⁸¹

In either case, again, the passage is metaphorical or, at least, not intended to give the basic logic behind baptism.

Romans 6, Colossians 2, and Galatians 3 all refer to water baptism. They refer to it in such a way as to make a point in the context. Baptism was common to the experience of all Christians and therefore was something Paul could use in parenetically or polemically oriented contexts. This he did. Yet, it is clear from 1 Cor 1:10-17 that he knew the basic implications of baptism to be related to discipleship. This discipleship orientation was not far removed from his arguments in these passages.

Analogical Developments

There are two particularly unusual references to baptism in the NT. 1 Cor 10:2 speaks of the Israelites being "baptized into Moses" when they came out of Egypt. 1 Pet 3:21 refers to Christian baptism as "corresponding to" (ἀντίτυπον) the salvation of Noah and his party by means of the ark.

⁷⁹Ibid, 85 n. 5.

⁸⁰Ibid, 77. See also H. D. Betz (*Galatians* [Hermenia; Philadelphia: Fortress, 1979] 186) who says: "The phrase 'baptized into Christ' can be and actually was interpreted in different ways, even by Paul himself." In n. 44 he points to Romans 6 and Colossians 2 along with other passages.

⁸¹E. D. Burton, *A Critical and Exegetical Commentary on the Epistle to the Galatians* (ICC; Edinburgh: T. & T. Clark, 1921) 206.

The context of 1 Corinthians 9-10 is important. Toward the end of chap. 9 Paul is speaking about his desire to "do all things for the sake of the gospel" so that he might become "a fellow-partaker of it" (9:23). He concludes the chapter with a statement of his determination to keep on pursuing the prize "lest possibly, after I have preached to others, I myself should be disqualified" (9:27).

That these are valid concerns is then made clear by historical references back to the time of the exodus from Egypt under Moses. He refers to the cloud that led them by day (Exod 13:21) and the deliverance through the sea (Exod 14:22). Then, he summarizes these references by saying: "and all were *baptized into Moses* in the cloud in the sea." This and other historical occurrences are referred to as "examples (τύποι) for us" (1 Cor 10:6). The apostle Paul used these references to exhort, yea, to warn the Corinthians: "therefore let him who thinks he stands take heed lest he fall" (1 Cor 10:12). The Israelites who came out of Egypt and experienced those initial blessings with Moses were not guaranteed constant favor before the Lord aside from continued obedience to his desires (1 Cor 10:5, 9-11). Neither should the Corinthians expect that their baptism (1 Cor 10:2) and their participation in the Lord's supper (1 Cor 10:3-4) would guarantee them favor before the Lord apart from continued obedience.

Burton, in his fine commentary on Galatians, has suggested that here again Paul is arguing against the mystery religions:

1 Cor 10:1-2 makes it probable that the Corinthians were putting upon their Christian baptism the interpretation suggested by the mystery religions, viz., that it secured their salvation. Against this view Paul protests, using the case of the Israelites passing through the Red Sea, which he calls a baptism into Moses to show that baptism without righteousness does not render one acceptable to God. This may, of course, signify only that he conceived that the effect of baptism was not necessarily permanent, or that to baptism it is necessary to add a righteous life. But it is most naturally interpreted as a protest against precisely that doctrine of the magical efficiency of physical rites which the mystery religions had made current.⁸²

Burton is surely correct in his evaluation of the point that Paul was making, though he has possibly put too much emphasis on it being a polemic against the mystery religions. Even within the circles of Judaism it was necessary to point out that baptisms and/or lustrations were efficacious only if accompanied by repentance (see the discussion on Qumran and John the Baptist). At any rate, it is clear

⁸²Ibid., 205.

that, to be "baptized into Moses" was to be brought into a relationship with Moses which was to have an effect upon one's lifestyle from that point and onward. If that lifestyle commitment should be aborted, so will the position of favor.

Therefore, 1 Cor 10:2 is reminiscent of our earlier discussions on the necessity of inner cleansing by means of genuine repentance before any lustration/baptism can be efficacious. Baptism is not a guarantee of one's permanent acceptance before God.

It has been in vogue to conceive of 1 Peter as a "baptismal tract" with 1 Pet 3:21 and other supposed allusions to baptism in the book being considered of the utmost importance.⁸³ In my opinion, David Hill,⁸⁴ has delivered the *coup de grâce* to these ingenious theories. He is correct when he writes:

All theories about the pervasiveness of the baptismal theme in 1 Peter are embarrassed by the fact that the word 'baptism' occurs only once in the letter, and that in a statement which is virtually parenthetical (3:21).⁸⁵

The First Epistle of Peter is clearly concerned about the suffering of believers. This is clear from the beginning (1 Pet 1:6-7), to the middle (1 Pet 3:13-18), to the end (1 Pet 5:10). Thus, there have been numerous attempts to comprehend a link between baptism and suffering that would explain such an emphasis upon suffering in what has been thought of as a baptismal tract. Some of these attempts have been reviewed by Brooks and Hill. Hill, himself, offers an altogether different understanding of the link between baptism and suffering:

The link between baptism and suffering (such as would befall Christians in a hostile environment) may be accounted for simply and adequately by assuming that, since baptism was the occasion and the sign of voluntary self-commitment to the Christian way, those who offered themselves for the rite were aware, through their knowledge of what Christians endured, that this way on which they were embarking would inevitably involve suffering. Acceptance of the *consequences* of becoming and being known as a Christian was implied in the acceptance of baptism. In short, a Christian's suffering and his baptism are linked because, in accepting baptism, he is affirming willingness to share in the known experience of baptised persons who were commonly, if not constantly treated with suspicion and hostility.⁸⁶

⁸³O. S. Brooks, "1 Peter 3:21—The Clue to the Literary Structure of the Epistle" *NovT* 16 (1974) 290-305.

⁸⁴D. Hill, "On Suffering and Baptism in 1 Peter" *NovT* 18 (1976) 181-89.

⁸⁵*Ibid.*, 186.

⁸⁶*Ibid.*, 184-85.

This statement reflects an understanding of the emphasis upon discipleship which was an intrinsic part of baptism in the apostolic age. As far as the effects of this view on the cherished idea that I Peter is a baptismal liturgy or tract are concerned, Hill goes on to say:

The consequences of this view (and its simplicity is its strength) are to make the baptismal theme quite subsidiary, almost incidental, to the main purpose and meaning of I Peter.⁸⁷

The Greek of I Pet 3:21 is difficult, but Wuest offered a reasonable explanation.⁸⁸ He points out that the relative pronoun (ὃ) is neuter. Thus, it refers back to the "water" (ὕδατος, neuter) and not the "ark" (κιβωτοῦ, feminine) in v 20. Therefore, he translates "which (water) as a counterpart now saves you, (namely) baptism." Consequently the water of Noah's day is made to correspond with the water of baptism. Obviously, the ark would correspond more adequately to salvation, but this does not fit with the imagery of water in the context. Peter was not concerned about exact correspondence (ἀντίτυπον, v 20) in all details. Rather, he was centering upon the issue of water in order to use baptism as an analogy to Noah's deliverance through the suffering and judgment of his day.

Peter went on to insure that his use of baptism would not be misunderstood. We read, "not the removal of dirt from the flesh." This recalls the need to keep in mind that the external washing involved in Christian baptism was not the key issue. The association of water baptism with the baptism of the Holy Spirit, whether anticipated by John the Baptist ("I baptize you in water for repentance; but He who is coming after me . . . will baptize you with the Holy Spirit and fire," Matt 3:11) or administered as such in the early church (for example, Acts 10:44-48), makes it clear that the water rite could not be rightly thought of in isolation from a divinely oriented and empowered lifestyle.

There is also a positively stated element within this qualification of baptism. It is translated, "but an appeal (ἐπερώτημα) to God for a good conscience." There are three possible meanings for the word ἐπερώτημα:⁸⁹ 1) "question," "inquiry," "interrogation," which does not seem to fit in this context, 2) "prayer," "appeal," which is the translation given in NASB, and 3) "pledge," "undertaking," which is

⁸⁷Ibid., 185.

⁸⁸K. S. Wuest, *First Peter* (Grand Rapids: Eerdmans, 1942) 108-9.

⁸⁹Hill, "I Peter," 187.

supported by papyrological evidence. If the third meaning is accepted, the translation would be something like "but is a pledge of good will to God."⁹⁰ Hill concludes:

. . . ἐπερώτημα will be interpreted as a response or assent to a covenant obligation, an agreement to maintain righteousness, through obedience, in the future. . . . The characterisation of baptism in 3:21 would then be as follows: not so much the abandonment of the moral failures of the pre-Christian life as a firm response to God, a commitment to maintain before the world an upright life of which one need not be ashamed.⁹¹

This discussion of 1 Pet 3:21 provides a fitting conclusion to our analysis of the NT doctrine of baptism. Even in passages which are based upon the analogical use of baptism, the purpose for referring to baptism is to reinforce the demand for the kind of lifestyle that is appropriate for one who is a disciple of Christ.

SUMMARY

The background of water lustrations in general, and baptism, in particular, has been studied. This has been done in order to attempt to recreate the ideological framework for a better understanding of baptism's meaning, implications, and associations during the days of John the Baptist, our Lord, and the beginnings of the church age.

Baptism had affinities with the quasi-physical cleansings of Judaism and retained the impact of that. Yet, that cleansings and baptisms were not to be considered effective before God without the accompanying genuine repentance was taught by the Qumranians and John the Baptist. Furthermore, it is manifestly clear that baptism was inextricably bound to discipleship. It did not just point to the washing away of sins (Acts 22:16) and repentance (Acts 2:38), but it forcefully demonstrated that the person undergoing the baptism was willing to stand for Christ and live for him (John 4:1, Matt 28:19, etc.). Baptism had a forward look. It was a rite of commitment and dedication. It was not only a demonstration of faith but a promise of faithfulness.

Since baptism was naturally a part of every Christian's initiation, it was common to all. Therefore, it could be referred to in illustrative, metaphorical, or analogical ways. In this manner, it was used by the apostles Paul and Peter in parenetically and polemically oriented

⁹⁰B. Reicke, *The Epistles of James, Peter, and Jude* (AB; Garden City: Doubleday, 1964) 106.

⁹¹Hill, "1 Peter," 188-89.

situations. These passages, however, still tend to reflect the fact that the basic idea behind baptism as a Christian initiatory rite had to do with its implications for discipleship.

CONCLUSION

There is nothing more important in this life than one's relationship to the Lord. It was Christ who said "no one of you can be My disciple who does not give up all his own possessions" (Luke 14:33). Christ must occupy first place if one is to be properly called a "disciple." What, then, are the implications of the fact that baptism was both part of the initiation of every believer and directly connected with discipleship commitment? Obviously, they did not, and in fact, could not conceive of someone expressing saving faith in Christ without a corresponding commitment of faithfulness toward him as one of his disciples.

The contemporary church might do well to recognize that the early church in the book of Acts associated baptism with commitment. Surely, salvation was by grace through faith. But the kind of faith that saved was not passive. It was active and drove a person toward commitment and faithfulness. The true (universal) church was made up of people with that kind of faith. The local church strove for that kind of membership as is demonstrated by the ideology behind water baptism and the association of water baptism with Spirit baptism.

God wants local churches that are committed to doing his will. Such a church can only exist when it is made up of *believers* that are *committed* to doing his will. A proper understanding and administration of water baptism can be useful as a means of demonstrating the central importance of discipleship commitment in salvation and local church membership.

DIFFICULTIES OF NEW TESTAMENT GENEALOGIES

R. LARRY OVERSTREET

The genealogies in Matthew and Luke are integral parts of those Gospels. They are remarkably precise documents, each accomplishing the aim of testifying to God's design in the birth of Jesus Christ. This article presents the purposes and peculiarities of each genealogy, and also examines the difficulties of interpretation attendant to them. Special attention is focused on the difficulties found when Matthew is compared to the OT, and on the difficulties found when Matthew is compared to Luke. Both genealogies are reckoned as accurate in even the smallest details.

* * *

THE NT opens with an arresting prefatory record of names. Many readers probably pass over them as being of no practical value. However, this genealogy which opens the NT is, in many respects, one of the most important documents in the Scriptures. Much of the Bible stands or falls with its accuracy. If the Word of God contains mistakes in this section, how is any of it to be trusted, for this is the connecting link between the OT and NT?

Evidently, genealogies were available to the ancient public, and it could be established easily if a person had a legitimate claim to any particular line. For example, Ezra 2:62 states, "These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood." This demonstrates how it was then possible to check the register of the tribe of Levi and remove those that made a false claim. The genealogy given in Matthew was important for the same reason of establishing a legitimate claim to a particular line.

This does not mean, however, that no difficulties exist in Matthew's genealogy. Some difficulties exist when Matthew is

compared to the OT, and some exist when Matthew is compared to Luke's genealogy. However,

... allowing the Divine inspiration of the authors, we must grant that they could make no mistakes in any point, and especially on a subject where the truth of the Gospel history, and the fulfillment of the ancient prophecies are so nearly concerned.¹

In this article the difficulties between Matthew and the OT and also between Matthew and Luke will be examined closely, the various solutions given, and a conclusion reached concerning each of them. Many of the difficulties can be answered with relative ease. However, some of them present greater problems and must be considered more closely.

DIFFICULTIES BETWEEN MATTHEW AND THE OT

Several difficulties have been observed when the genealogy of Matthew is compared to the OT genealogical records.

Source of Matthew's genealogy

From all indications public records were kept in the temple of the genealogies of families before and during the time of Christ. The

¹Adam Clarke, *The Gospel According to St. Luke* in vol. 5 of *Clarke's Commentary* (New York: Abingdon, n.d.) 385. Not all scholars have such a high view of the inspiration and historical accuracy of the genealogies. For example, Hood approaches them from the perspective of form criticism and evaluates them on the basis of the way other genealogies in Greek, Roman, and Jewish history were used. He questions whether Jesus' relatives, or even Jesus himself, even knew what their ancestry was, and postulates that the genealogies, in reality, provide a context toward understanding early Christian attitudes toward Jesus. His view, while well presented, must be rejected by those who believe in the verbal inspiration of Scripture. See Rodney T. Hood, "The Genealogies of Jesus," in *Early Christian Origins: Studies in Honor of Harold R. Willoughby*, ed. Allen Wikgren (Chicago: Quadrangle, 1961) 1-15.

Although Abel does not follow the form-critical approach, he also calls into question the historicity and veracity of the genealogies. Indeed, before he enters into his discussion as to when and why the genealogies were written he states: "Given that both the Matthean and Lucan genealogies are therefore not historical, a number of questions present themselves. . . ." E. L. Abel, "The Genealogies of Jesus O KRICTOC," *NTS* 20 (1974) 205.

Perhaps the most thorough examination of the genealogies of Christ was undertaken by Johnson. Writing from the critical point of view he considers virtually every difficulty the genealogies pose, but does so with the assumption that they are fictional in character. While his exhaustive treatment is helpful in that it places many problems in focus, it is not of great value to the researcher who believes in verbal inspiration and who accepts the historicity and veracity of the accounts as they stand in Scripture. See Marshall D. Johnson, *The Purpose of the Biblical Genealogies*, (SNTSMS 8; Cambridge: Cambridge University, 1969) 139-256.

passage noted earlier in Ezra shows that these records were available and were accounted completely accurate. This fact has led some to believe that Matthew copied this genealogy as a whole from some existing record either public or private. There is nothing inherently negative in this supposition, and the document copied would have the seal of inspiration to validate its accuracy. However,

It seems more natural to think that Matthew framed the list himself from the OT and the Jewish records. Some of its peculiarities, e.g. the incidental mention of certain females are best explained as having been introduced by him, with a special design.²

Meaning of Matthew 1:1

Matt 1:1 uses the phrase "book of the generation" (βίβλος γενέσεως). Two views exist as to the meaning of this particular phrase. The first is stated by Allen: "It seems probable that the title should be taken as covering not the whole Gospel, but only that portion of it which gives Christ's ancestry and the circumstances of His birth and childhood."³ This is a possibility and is supported by the use of the same Greek word for "generation," translated "birth" (γένεσις), in v 18. The second view appeals to similar phrases used in the OT. The phrase, "These are the generations" is used in Gen 2:4 (אֵלֶּה תּוֹלְדוֹת; Αὕτη ἡ βίβλος γενέσεως, LXX), where it covers the history of the creation of the heaven and earth; it is also used in Gen 37:2 (אֵלֶּה תּוֹלְדוֹת; αὐται δὲ αἱ γενέσεις, LXX), where it encompasses the history of Jacob; it is found again in Num 3:1 (אֵלֶּה תּוֹלְדוֹת, καὶ αὐται αἱ γενέσεις, LXX), where it refers to the lives and acts of Moses and Aaron. The same phrase, "These are the generations," is also used in Gen 6:9 (אֵלֶּה תּוֹלְדוֹת, Αὐται δὲ αἱ γενέσεις, LXX), in Gen 10:1 (אֵלֶּה תּוֹלְדוֹת, Αὐται δὲ αἱ γενέσεις, LXX), in Gen 11:10 (אֵלֶּה תּוֹלְדוֹת, καὶ αὐται αἱ γενέσεις, LXX), in Gen 11:27 (אֵלֶּה תּוֹלְדוֹת, Αὐται δὲ αἱ γενέσεις, LXX), and Ruth 4:18 (אֵלֶּה תּוֹלְדוֹת, καὶ αὐται αἱ γενέσεις, LXX), where in each instance it functions to introduce genealogies.

A similar phrase, "This is the book of the generations," occurs in the Hebrew text of Gen 5:1 (זֶה סֵפֶר תּוֹלְדוֹת), where it covers the life of Adam and his immediate descendants. The LXX translation of this verse (Αὕτη ἡ βίβλος γενέσεως) is identical to the LXX of Gen 2:4; in both cases the phrase appears to function in a broad sense as an

²John A. Broadus, *Commentary on the Gospel of Matthew* (Philadelphia: American Baptist Publication Society, 1881) 2.

³Willoughby C. Allen, *A Critical and Exegetical Commentary on the Gospel According to Matthew* (ICC; New York: Charles Scribner's Sons, 1910) 2.

introduction to an entire history. Since this is the phrase adopted by Matt 1:1 (βίβλος γενέσεως), it seems best to understand it as not being a reference to the birth alone of Christ, but rather as an introduction to his life and acts. In other words, the phrase seems to introduce the complete book of Matthew.⁴

Matt 1:1 mentions Christ immediately as being the descendant of two men, Abraham and David. The reason for this pointed beginning is significant.

By starting with Abraham it becomes evident that from the physical standpoint here is a racial, or Jewish, genealogy and yet since David is named before Abraham the emphasis is seen to be placed upon the Davidic aspect. Thus the fact of Jesus' Abrahamic sonship is made to be secondary to His Davidic sonship.⁵

Peculiarities regarding names

As the first chapter in Matthew is read, several peculiarities strike the eye regarding the names found there. These will each be dealt with at this time.

Spelling variations. Perhaps the most obvious thing is the difference in spelling, as found in the King James Version, between the

⁴Büschel argues for the former view: "This expression goes back to סֵפֶר תּוֹלְדוֹת or תּוֹלְדוֹת (Gn. 2:4; 5:1; 6:9; 10:1; 11:10, 27; 37:2; Ju [sic] 4:18); LXX: αὕτη ἡ βίβλος γενέσεως or αὗται αἱ γενέσεις. The formula is used to introduce genealogies or historical narratives (Gn. 6:9; 37:2) or the two together. The question whether Mt. 1:1 is a heading for the whole book or just for the genealogy in 1:2-17 cannot be decided from OT parallels. The OT βίβλοι γενέσεως are not always the same, and as genealogies they are named after the ancestors rather than the descendants. The OT usage is undoubtedly changed here. Since, however, v. 17 refers back to v. 1 with its mention of Abraham and David, v. 1 is obviously meant to introduce vv. 2-17. Again, such a heading is clearly needed, since otherwise no one would know what the reference was in v. 2" (F. Büschel, "γενέσεις," *TDNT* 1 [1964] 683).

Gilchrist provides necessary modification to Büschel: "As used in the OT, *tôlēdôt* refers to what is produced or brought into being by someone, or follows therefrom. In no case in Genesis does the word include the birth of the individual whose *tôlēdôt* it introduces (except in Gen 25:19, where the story of Isaac's life is introduced by reference to the fact that he was the son of Abraham). After the conclusion of the account in which Jacob was the principal actor, Gen 37:2 says, 'These are the *tôlēdôt* of Jacob' and proceeds to tell about his children and the events with which they were connected.

"In line with these usages it is reasonable to interpret Gen 2:4, 'These are the *tôlēdôt* of heaven and earth,' as meaning, not the coming of heaven and earth into existence, but the events that followed the establishment of heaven and earth" (P. R. Gilchrist, "תּוֹלְדוֹת," *Theological Wordbook of the Old Testament* [ed. R. L. Harris, B. K. Waltke, and G. Archer; Chicago: Moody, 1981], 1. 380).

⁵W. W. Barndollar, *Jesus' Title to the Throne of David* (Findlay: Dunham, 1963) 24.

names in the OT and the same names recorded in the NT. In understanding the reason for this it is necessary to remember that the translators of the OT transliterated names directly from Hebrew to English. In coming to the NT, however, there was a dual transliteration, first from Hebrew into Greek, and then from the Greek into English. Also, the Greek language is not able in some respects to express adequately Hebrew letters. For example, there is no "h" sound in Greek except to begin a word or in diphthongs. Then, too, the translators were not as precise as they could have been at times in the King James Version. Other translations of the Bible, such as the New American Standard Bible have used a consistent English spelling of the names in both the OT and the NT. Another point is that the translators of the LXX were not as precise in transliteration as they could have been. The Jews were then familiar with the Greek spelling of the names as found in the LXX and the NT writers used those names which were familiar to the people.⁶

Arbitrary Arrangement. The next peculiarity which usually comes to attention is the seemingly arbitrary arrangement of names by Matthew into three groups of fourteen each. To help see this arrangement the groups will be placed in columns.

Chart I

1. Abraham	1. Solomon	1. Jechoniah
2. Isaac	2. Rehoboam	2. Shealtiel
3. Jacob	3. Abijah	3. Zerubbabel
4. Judah	4. Asa	4. Abiud
5. Perez	5. Jehoshaphat	5. Eliakim
6. Hezron	6. Joram	6. Azor
7. Ram	7. Uzziah	7. Zadok
8. Amminadab	8. Jotham	8. Achim
9. Nahshon	9. Ahaz	9. Eliud
10. Salmon	10. Hezekiah	10. Eleazar
11. Boaz	11. Manasseh	11. Matthan
12. Obed	12. Amon	12. Jacob
13. Jesse	13. Josiah	13. Joseph
14. David	14. Jechoniah	14. Jesus

The second group consists entirely of kings; this list was apparently taken from 1 Chr 3:10-14. Some names have been omitted in this arrangement and this fact will be dealt with in a later section of this paper. Jechoniah is counted twice, perhaps because of the emphasis

⁶Broadus, *Matthew*, 3.

placed on him in regards to the Babylonian captivity. A definite break occurs between vv 11-12 with v 12 taking up a new thought—the Jews were taken captive.

A question arises as to why Matthew has 14 names in each group, and three suggestions have been given. Scroggie, in seeking to explain this, writes concerning the name David, "The letters of proper names had a numerical value, and in this name D-4, V-6, D-4, make a total of 14, and this fact may have led Matthew to divide his genealogy into three parts of 14 generations each."⁷

A second suggestion relates the 14 generations to the prophets Jeremiah and Daniel seeing special numerical significances. Ropes is an example of this approach:

Jewish sacred arithmetic had found it necessary to calculate the future by the aid of Jeremiah's prophecy of God's salvation after seventy years; and in Daniel we find this interpreted as seventy weeks of years, or 490 years. Here in Matthew the methods of the rabbis are used, and the period from the initial promise to Abraham, by which the Jewish religion was really founded, to the birth of the Messiah is figured at three times seventy weeks of years, or three times fourteen generations which is the same thing. Thus at the exact fit time of prophecy and moreover of the lineage of David—in very truth the Son of David—*Jesus who is called Christ* is born.⁸

A third solution is that Matthew arranged the lists for literary symmetry. Lenski states: "It seems most likely that Matthew found 14 names in the first group and then arranged the rest in two more groups of 14."⁹ The simplicity and directness of this third solution

⁷W. Graham Scroggie, *A Guide to the Gospels* (London: Pickering & Inglis, 1958) 510.

⁸James Hardy Ropes, *The Synoptic Gospels* (Cambridge: Harvard University, 1934) 46-47. Two other approaches using a numerical significance idea are presented by Bruns: "He [Matthew] wanted, then, to emphasize the number fourteen. Why? Possibly because fourteen is twice seven (the perfect number), or possibly because three groups of fourteen are equivalent to six sevens, indicating that the seventh seven, the period of *Jubilee* (cf. Lev 25:8ff.), is now to follow. . . ." J. Edgar Bruns, "Matthew's Genealogy of Jesus," *The Bible Today* 15 (1964) 981-82. The whole problem of biblical numerology is outside the scope of this article. However, anyone desiring further study on this issue should consult John J. Davis, *Biblical Numerology* (Grand Rapids: Baker, 1968).

⁹R. C. H. Lenski, *The Interpretation of St. Matthew's Gospel* (Columbus: Wartburg, 1943) 37. See also John F. Walvoord, *Matthew: Thy Kingdom Come* (Chicago: Moody, 1974) 18. Newman also discusses the arrangement of names into three groups of 14 each. Instead of having Jechoniah conclude the second group and begin the third, he has David conclude the first group and begin the second. However, it seems that the emphasis of the text at Matt 1:11-12 stresses Jechoniah much more than 1:6 stresses David. Therefore, this writer favors Jechoniah as being the more pivotal figure. See Barclay M. Newman, Jr., "Matthew 1.1-18: Some Comments and a

makes it the most probable answer to why Matthew so arranged his lists of names.

"All" the generations. Another concern regarding the names listed is the statement in Matt 1:17 that this is "all" the generations. Obviously, the "all" here does not mean every generation that actually lived from Abraham to Jesus. This "all" is simply referring back to those names Matthew has enumerated. He did not merely copy a list, but arranged it in a purposeful way.

Omission of names. A further complexity is that Matthew omitted some names in his genealogy. Several names which are recorded in other genealogies demonstrate this.

The first difficulty along this line is encountered in Matt 1:5-6 (see also Luke 3:32). From Perez to David both Matthew and Luke are in agreement with Ruth 4:18-22; however, a chronological difficulty is found in the time between Salmon and David. Salmon married Rahab the harlot of Jericho. The fall of Jericho took place about the year 1400 B.C. and David was born about the year 1040 B.C. (see 2 Sam 5:4). Thus, a gap of about 360 years exists here with only three names between Salmon and David—Boaz, Obed, Jesse. Two possible solutions to this difficulty prevail. The first is to hold to a late date for the Exodus and thereby shorten the time gap some 200 years. While many hold to the late date of the Exodus, this writer is of the conviction that there is no substantiating proof for this view.¹⁰ The second solution is to hold that there is an omission of names found here. This is further substantiated by the fact that only five names are listed between Perez and Nahshon a gap of some 300 to 400 years. To attempt to likewise shorten this time gap causes considerable consternation in chronology.¹¹

The second omission is found in Matt 1:8 where, according to a comparison with 1 Chr 3:10-12 there is an omission of Ahaziah, Joash, and Amaziah. The Uzziah of Matt 1:8 is equivalent to the

Suggested Restructuring," *The Bible Translator* 27 (1976) 209-12. Raymond E. Brown (*The Birth of the Messiah* [Garden City: Doubleday, 1977] 74-84) thoroughly discusses this problem and concludes that the pattern of 3x14 indicates that "God planned from the beginning and with precision the Messiah's origins."

¹⁰For discussion of the arguments favoring the early date, as opposed to the late date, of the exodus see Leon T. Wood, "Date of the Exodus," in *New Perspectives on the Old Testament*, ed. J. Barton Payne (Waco: Word, 1970) 66-87; also see Bruce K. Waltke, "Palestinian Artifactual Evidence Supporting the Early Date of the Exodus," *BSac* 129 (1972) 33-47.

¹¹That biblical chronologies occasionally do have gaps is also discussed by John C. Whitcomb, Jr. and Henry M. Morris, *The Genesis Flood* (Philadelphia: Presbyterian and Reformed, 1965) 474-89. Although their discussion relates specifically to chronologies in Genesis, the principles can be applied to other genealogies as well.

Azariah of 1 Chr 3:12. Matthew omitted these names to secure symmetry in this genealogy "and these particular persons might naturally be selected for omission, because they were immediate descendants of Ahab and Jezebel."¹² There was nothing unusual about shortening a genealogy. An example of this can be found by comparing Ezra 7:1-5 with 1 Chr 6:3-15. In Ezra only 16 generations are recorded between Ezra and Aaron while in 1 Chronicles 22 generations are recorded. Thus, Ezra shortened his genealogy and as a matter of fact even omitted his own father, Jehozadak. Apparently to the Jewish mind this was a proper thing to do, and it is not unusual to find Matthew omitting names in his genealogy.

The third omission is found in Matt 1:11 where, according to 1 Chr 3:15-16, Jehoiakim has been omitted. One solution that has been offered is to add the name Jehoiakim between Josiah and Jechoniah. This is supported by some later manuscripts, but is not found in the better mss or even the Textus Receptus as a correct reading. In this verse Matthew simply omitted Jehoiakim to secure symmetry, "and this particular person may have been chosen because in his reign occurred the events which led to the captivity."¹³

Whether or not Matthew omitted other names cannot be dogmatically stated, but the assumption would be that he probably omitted names in his third section as he did in the second. Since there are now no records of that period available to determine it for certain, however, it must remain an open question.

Unusual mentionings. Not only does Matthew omit names in his genealogy, but he also has some unusual mentionings. These will be inspected briefly at this time.

Matt 1:2 includes Judah's "brethren" along with him. Two primary suggestions are made as to the purpose of alluding to the other eleven men. Perhaps it was because it was common to speak of the twelve patriarchs all together (cf. Acts 7:8). Or perhaps "the brethren of Judah are named . . . because all who were descended from them were alike Israelites, and had an equal interest in the Messiah."¹⁴

¹²Broadus, *Matthew*, 4.

¹³Ibid. The complication in this verse concerning the word "brethren" will be dealt with later.

¹⁴E. H. Plumptre, *The Gospel According to Matthew* (Layman's Handy Commentary on the Bible, ed. Charles John Ellicott; reprint ed.; Grand Rapids: Zondervan, 1957) 1. Davis gives other suggestions as to why Judah's brethren are mentioned, and in the process makes two pertinent observations: "Judah and his brothers, the twelve patriarchs, are singled out as a unit. The nation is born. God's promise to Abraham is fulfilled. Jacob becomes Israel (Gen 35:9-15) and through his sons the land of Abraham will be possessed.

Matt 1:3 mentions Zerah in addition to Phares. This is unusual in that it is the only time in this list that a man is *named* that is not in the direct genealogy. A similar mentioning of the two brothers occurs in 1 Chr 2:4. This "is probably due to the fact that Tamar their mother has been mentioned and that she bore them both at one birth."¹⁵

At this point the complication concerning the "brethren" of Jeconiah in Matt 1:11 will be considered. Carr, in seeking to prove that this verse should have Jehoiaquim in it and not Jechoniah, states that Jechoniah "had no brethren."¹⁶ However, 1 Chr 3:16 is definite that he had at least one brother whose name was Zedekiah. Since it is known that Jechoniah had one brother and also known that genealogical lists often omit names, there "might very well have been other brothers known from genealogies existing in Matthew's time, but whom the compiler of Chronicles had no occasion to include in his list."¹⁷ Indeed, the inspired Word of God proves there were other brothers because of this very verse under consideration.

A further unusual characteristic is the mentioning of four women in the genealogy, four women, in fact, of questionable background. The four women are: Tamar (1:3), Rahab (1:5), Ruth (1:5), and Bathsheba (1:6).

Two of them were Gentiles, Rahab and Ruth, and Ruth, being a Moabitess, was expressly cursed (Deut 23:3). Three of the four women were wicked sinners—Tamar's fornication, Rahab's harlotry, and Bathsheba's sin being well-known. Yet their inclusion in the genealogy of the Messiah is a display of the triumph of the grace of God.¹⁸

"Judah is also set apart from his brothers. In his inheritance he is incomparable in honor to them." Charles Thomas Davis, "The Fulfillment of Creation: A Study of Matthew's Genealogy," *J AAR* 41 (1973) 524.

¹⁵Broadus, *Matthew*, 4.

¹⁶Arthur Carr, *The Gospel According to St. Matthew* (The Cambridge Bible for Schools and Colleges, ed. J. J. S. Perowne; Cambridge: Cambridge University, 1896) 30.

¹⁷Broadus, *Matthew*, 4.

¹⁸Charles Caldwell Ryrie, *Biblical Theology of the New Testament* (Chicago: Moody, 1959) 41. Brown (*The Birth of the Messiah*, 71-74) advances three proposals to explain the inclusion of these ladies: (1) "The *first proposal* . . . is that the four OT women were regarded as sinners; and their inclusion foreshadowed for Matthew's readers the role of Jesus as the Savior of sinful men." However, Brown observes that this proposal fails with the example of Ruth. (2) "The *second proposal* . . . has more to recommend it, namely, that the women were regarded as foreigners and were included by Matthew to show that Jesus, the Jewish Messiah, was related by ancestry to the Gentiles." However, Brown observes that this breaks down in that the fifth woman in the genealogy, Mary, is not a foreigner; also, first century Jews probably would not have regarded the four as foreigners. Still, Brown sees some degree of validity in this view. (3) "The *third proposal* . . . finds two common elements in the four OT women,

It would seem, on the surface, that if a woman was to be included it would have been someone who was highly respected, such as Sarah or Rebekah, but such is not the case. "If the Messiah deigns to link Himself with such a family—if God is pleased so to order things out of that stock, as concerning the flesh, His own Son, the Holy One of Israel, was to be born—surely there could be none too bad to be received of Him."¹⁹

Some have said that Matthew went against all usual ways of reckoning a genealogy by mentioning women, but there are other similar cases in the OT. For example, Keturah is mentioned in Gen 25:1, Esau's wives are recorded in Gen 36:10, Timna is found in Gen 36:22, Caleb's wives are written in 1 Chr 2:18-19, Caleb's daughter is listed in 1 Chr 2:49, and Tamar is given in 1 Chr 2:4. Thus, while it was not customary to include women, it was done numerous times.

Conclusion

The seeming difficulties between Matthew and the OT are not as great as some may think. Likewise, the solutions to the problems are relatively clear. Matthew in no way contradicts the OT, but rather serves as a complement to it.

DIFFICULTIES BETWEEN MATTHEW AND LUKE

Attention will now be directed to the difficulties found in a comparison of the genealogy in Matthew with the genealogy as given by Luke.

A word needs to be said about the source from which Luke drew his genealogy. "It is not known how Luke secured his genealogy. Although we today cannot test its correctness in all details there is no reason for calling any of its items into question."²⁰ The remarks made above concerning the source of Matthew's genealogy would also fit

elements that they share with Mary: (a) there is something extraordinary or irregular in their union with their partners—a union which, though it may have been scandalous to outsiders, continued the blessed lineage of the Messiah; (b) the women showed initiative or played an important role in God's plan and so came to be considered the instrument of God's providence or of His Holy Spirit." This is Brown's preferred view.

¹⁹William Kelly, *Lectures on the Gospel of Matthew* (New York: Loizeaux Brothers, n.d.) 16.

²⁰R. C. H. Lenski, *The Interpretation of St. Luke's Gospel* (Columbus: Wartburg, 1946) 221. Bruns postulates that Luke borrowed from Jewish folklore and arranged his genealogy of 77 names into eleven sets of seven names each in order to present an ingenious rehearsal of salvation-history. Bruns' theory is interesting, but rests upon an acceptance of numerical significances, apocryphal stories, and imagination. Bruns states that Luke does not give a strict genealogy but was intended to teach the way of life. His position is unacceptable to anyone holding a high view of inspiration (Bruns, "Matthew's Genealogy of Jesus," 982).

here. Luke probably compiled this genealogy himself from public records and from the OT.

Purposes of the genealogies

Each of the genealogies was written by a different man to different people and as a result each had a different primary purpose. The book of Matthew was written for the Jewish people and it demonstrates to them that Jesus of Nazareth was the promised Messiah. To the Jewish mind one question would be of supreme importance, and this would be, "Is he of the house of David?" The genealogy presented by Matthew answers at the beginning in the affirmative. Luke, on the other hand, is not writing to Jews but to Gentiles, and specifically to the Greeks. Thus, Luke is concerned with demonstrating that Jesus is one with humanity, that he stands as the perfect man, which was the ideal among Greek thinking. In addition to the primary purposes of the two genealogies, there is also a secondary theme, implicit in both, which is salvation for the Gentiles. "In Matthew it is seen in the linking of Jesus with Abraham and the Abrahamic covenant, which promised blessings to all nations in the Seed. In Luke it is seen in the tracing of the genealogy back to Adam."²¹

Peculiarities of the genealogies

Although most of the peculiarities of Matthew have already been mentioned, they will be listed here again so that the contrast between Matthew and Luke can be more easily observed.

MATTHEW

1. Artificial division into three groups of fourteen.
2. Insertion of some brothers and women.
3. Omission of some names.
4. Protection of the virgin birth.

LUKE

1. Inverted order of names.
2. Ending list with Adam and God.
3. Omission of the article before Joseph.
4. Placing at beginning of ministry rather than beginning of Gospel.
5. Insertion of Rhesa and a second Cainan.

Each of the peculiarities of Matthew was previously discussed except the last. Matt 1:16 says that "Jacob begat Joseph the husband

²¹Ryrie, *Biblical Theology*, 41.

of Mary, of whom was born Jesus, who is called Christ." In the English version the protection given to the virgin birth is not made clear. However, in the original there is no doubt since the pronoun in "of whom" (ἐξ ἧς) is feminine and could only refer to Mary.

Attention will be turned now to the peculiarities found in Luke. First, Luke has inverted his listing of the genealogy. Official genealogical registers usually present the descending order since individuals are only recorded in them as they are born. "The *ascending* form of genealogy can only be that of a private instrument, drawn up from the public document with a view to a particular individual whose name serves as the starting point of the whole list."²² Therefore, Luke intends to emphasize the person with whom he begins his list, Jesus. A similar list in Ezra 7:1-5, mentioned previously, emphasizes Ezra.

The second peculiarity in Luke's list is the tracing of the lineage all the way back to Adam and God. Why does Luke do this?

Certainly not in order to show the Divine Sonship of the Messiah, which would place Him in this respect on a level with all mankind. More probably it is added for the sake of Gentile readers, to remind them of the Divine origin of the human race,—an origin which they share with the Messiah. It is a correction of the myths respecting the origin of man, which were current among the heathen.²³

The third peculiarity is the omission of the definite article before Joseph. This significant item will be dealt with fully in a later section of this article.

The fourth peculiarity is the placing of the genealogy at the beginning of the ministry of Christ rather than at the beginning of the Gospel. Plummer observes the importance of this placement:

It would be only a slight exaggeration to say that this *is* the beginning of his gospel, for the first three chapters are only introductory. The use of ἀρχόμενος (*archomenos*) here implies that the Evangelist is now making a fresh start. Two of the three introductory chapters are the history of the Forerunner, which Lk. completes in the third chapter before beginning his account of the work of the Messiah. Not until Jesus has been anointed by the Spirit does the history of the Messiah, i.e. the Anointed One, begin; and His genealogy then becomes of importance. In a similar way the pedigree of Moses is placed, not just before or just after his birth (Exod. ii. 1, 2) . . . but just after his public appearance . . . (Exod. vi. 14-37).²⁴

²²Frederick Louis Godet, *Commentary on the Gospel of Luke*, (2 vols in 1; reprint ed.; Grand Rapids: Zondervan, n.d.), 1. 197.

²³Alfred Plummer, *A Critical and Exegetical Commentary on the Gospel According to St. Luke* (ICC; Edinburgh: T. & T. Clark, 1953) 105.

²⁴*Ibid.*, pp. 101-2. Geldenhuys observes also: "Thus far Luke has dealt mostly with people and matters that had a preparatory significance for the appearance of Jesus.

"In other words, in connecting the genealogy directly with the ministry, Luke exhibits the fact that his interest in it is historical rather than antiquarian or, so to say, genealogical."²⁵

The fifth peculiarity in Luke is the insertion of Rhesa (3:27) and a second Cainan (3:36). Each of these names will be considered. The difficulty with Rhesa is that there is no other mention of him in the Bible. Two explanations have been given to explain his mention by Luke. One would be that, "Rhesa, who is named as Zerubbabel's son (Luke iii. 27), is a title: the text in Luke should run 'which was the son of Rhesa Zerubbabel.'"²⁶ Rhesa would be an Aramaic title meaning "Prince," and the solution is that some copyist misunderstood and made Rhesa to be the son of Zerubbabel. The major problem with this solution is that it has no manuscript support for it. It is a hypothesis that stands without any objective data supporting it. A second explanation for Rhesa would be that he is the same as Rephaiah. "The sons of Rephaiah, the sons of Arnon, etc. (1 Chron 3:21), were, it is supposed, branches of the family of David whose descent or connection with Zerubbabel is for us unascertainable. Rephaiah is probably the same as Rhesa mentioned in Luke 3:27."²⁷ This explanation has the advantage over the former in that it does accept the text as it is. However, even this view admits it is "supposed," and the connection is "unascertainable." Both of these explanations rest on the assumption that the Zerubbabel of the OT, the Zerubbabel of Matthew, and the Zerubbabel of Luke are all the same man. But, if the Zerubbabel in Luke is a *different* man then it is unlikely that his son, Rhesa, would be recorded in any OT genealogy. This may be exactly the situation as will be presented in detail in a later section of this article.

A different type of problem is encountered with the second Cainan (Luke 3:36). This part of Luke's genealogy is also recorded in Gen 10:24, 11:12, and in 1 Chr 1:24. However, the OT genealogies omit this Cainan in all three instances. The problem here is that this name "though found in this place of the genealogy of the LXX, is not found in any Hebrew ms of the O.T., not in the Samaritan, Chaldee, and Syriac versions. . . . It is omitted in the Codex Bezae (D), and

Now, however, he is about to relate the public activity of the Lord. All subordinate personalities are now to be relegated to the background and henceforth he proceeds to place Jesus, the Central Figure in the divine drama, completely in the foreground of his narrative, as it should be. For this reason he regards this as the suitable place to record the genealogical table" (Norval Geldenhuys, *Commentary on the Gospel of Luke* [NICNT; Grand Rapids: Eerdmans, 1968] 150).

²⁵L. M. Sweet, "The Genealogy of Jesus Christ," *The International Standard Bible Encyclopaedia*, (Grand Rapids: Eerdmans, 1915) 2. 1197.

²⁶Carr, *Matthew*, 30. Scroggie (*Guide to the Gospels*, 508) also adopts this view.

²⁷*Unger's Bible Dictionary*, s.v. "Rephaiah."

there is some evidence it was unknown to Irenaeus.”²⁸ To this it may be added that “it is wanting in the Vatican copy of the Septuagint. . . .”²⁹ Several possible solutions to this difficulty are given: (1) The first simply states that, “There can be little doubt that the name has somehow crept in by mistake; but whether into the Septuagint first, and from that into the copies of Luke, or *vice versa*, cannot be certainly determined.”³⁰ The problem with this solution is that it fails to take into consideration the vast MS support for the reading as given in Luke. (2) The next solution is “that *Cainan* was a surname of *Sala*, and that the names should be read *together* thus, *the son of Heber, the son of Salacainan, the son of Arphaxad*, etc.”³¹ This is an ingenious solution, but it again has no explanation for the MS support that gives the reading as it is in Luke. (3) Another possible solution is that, since it is in the LXX, “this may imply an original Hebrew text older than that which we now possess. . . .”³² This view is better than the preceding in that it readily accepts as genuine the text of Luke. It may very well be the correct solution to the problem. However, at this time it rests on an unprovable hypothesis. On the other hand, much work still needs to be done in the area of textual criticism in the OT. (4) An additional solution would be to rely on Codex Bezae (D), which omits the name, as passing on the true reading of the text. To do this, however, the principles of textual criticism must be set aside. (5) The last possible solution to this problem would be to recognize that the name is omitted in the Hebrew OT and legitimately so, and at the same time recognize it as a valid part of Luke’s Gospel. The explanation is that Luke had access to another list (be it the LXX or not), and under the guidance of the Holy Spirit included it, and rightly so, in his Gospel. This would recognize the fact shown before that not all the OT genealogies are complete in giving every name. Since, however, the name does not “appear to have been in the copies of the Septuagint used by Theophilus of Antioch in the second century, by Africanus in the third, or by Eusebius in the fourth [and since] Jerome, in his annotations on the chapter takes no notice of it,”³³ it is possible that it may have been added to the LXX. It is, on the other hand, a perfectly accurate name in the genealogy of Luke.

²⁸Frederick William Farrar, *The Gospel According to St. Luke* (The Cambridge Bible for Schools and Colleges; Cambridge: Cambridge University, 1895) 374.

²⁹P. Fairbairn, “Genealogies,” *Fairbairn’s Imperial Standard Bible Encyclopedia*, (reprint; Grand Rapids: Zondervan, 1957) 2. 351.

³⁰*Ibid.*

³¹Clarke, *St. Luke*, 5. 384.

³²E. H. Plumptre, *The Gospel According to Luke* (Layman’s Handy Commentary on the Bible; reprint ed.; Grand Rapids: Zondervan, 1957) 53.

³³Fairbairn, “Genealogies,” 2. 351.

Luke does not contradict the OT in the least, but rather supplements it. This writer believes that either views (3) or (5) will solve the difficulty in its entirety, but the fifth view seems to be the most satisfactory.

Reconciling the genealogies

Some say that reconciling the two genealogies is impossible. Others say that to harmonize the two genealogies one must make assumptions which cannot be proven. Still others say that reconciliation is possible. "In light of these views one is prepared to face difficulties and to come, perhaps, to no definite conclusion."³⁴ Farrar comments on whether or not one Evangelist had seen the other's work: "The difference between the two genealogies thus given without a word of explanation constitutes a strong probability that neither Evangelist had seen the work of the other."³⁵

There are two main approaches in attempting to reconcile the genealogies. One is to say that both are the genealogies of Joseph and then to attack the problems. The other is to say that while Matthew gives Joseph's, Luke gives Mary's genealogy and then to attack the problems. No matter which approach is used, problems exist. The view that both genealogies are Joseph's will be presented first.

Both genealogies are Joseph's. The view that both genealogies are Joseph's has given rise to two different approaches. One holds that Matthew gives the real (physical) descent and Luke gives the legal descent of Joseph, the other that Matthew gives the legal descent and Luke gives the real parentage. The first perspective is summarized by Robertson:

By this theory, Heli and Jacob being stepbrothers, Jacob married Heli's widow and was the real father of Joseph. Thus both the genealogies would be the descent of Joseph, one the real, the other the legal. . . . It is argued that Jechoniah's children were born in captivity and so, being slaves, he lost both his royal dignity and his legal status. Stress is laid upon the word "begat" to show that Matthew's descent must be the natural pedigree of Joseph, and upon the use of the expression "son (as was supposed) of Joseph." Hence both Joseph's real and legal standings are shown, for by Luke's account he had an

³⁴Scroggie, *Guide to the Gospels*, 505. Barnard is explicit in his opinion as to whether the two genealogies can be harmonized: "we have two independent attempts to establish the Davidic descent of Joseph, and . . . they can be harmonized only by suppositions which are incapable of proof and hardly probable." P. Mordaunt Barnard, "Genealogies of Jesus Christ," *Dictionary of Christ and the Gospels* (reprint ed.; Grand Rapids: Baker, 1973) 1. 639.

³⁵Farrar, *Luke*, 374.

undisputed legal title to descent from David. This is certainly possible, although it rests on the hypothesis of the Levirate marriage.³⁶

On the other hand, the first approach here

... derives very great authority from the fact that it is preserved for us by Eusebius (H. E. I. 7) from a letter of Julius Africanus, a Christian writer who lived in Palestine in the third century, and who *professed to derive it from private memoranda preserved by 'the Diosposyni' or kindred of the Lord.*³⁷

Some difficulties about the evidence from Africanus are, however, a strange omission of Levi and Matthat, and also that he makes "Matthew's genealogy . . . *partly legal* (as in calling Shealtiel the son of Jechoniah) and partly natural (in calling Joseph the son of Jacob)."³⁸

The second approach is summarized by Machen:

The most probable answer is that Matthew gives the *legal* descendants of David—the men who would have been legally the heir to the Davidic throne if that throne had been continued—while Luke gives the descendants of David in that particular line to which, Joseph, the husband of Mary, belonged. There is nothing at all inherently improbable in such a solution. When a kingly line becomes extinct, the living member of a collateral line inherits the throne. So it may well have been in the present case.³⁹

Both of these subdivisions hold that Solomon's line failed in Jechoniah; therefore, Shealtiel of Matthew's line took his place. Both of these possibilities, representing the general view that both genealogies are Joseph's, rest on unprovable assumptions.⁴⁰

Luke gives Mary's genealogy. The second approach to reconciling the genealogies is to say that while Matthew presents Joseph's, Luke presents Mary's. In criticism of this solution, Plummer said that

³⁶A. T. Robertson, *A Harmony of the Gospels for Students of the Life of Christ* (New York: Harper & Row, 1950) 260.

³⁷Farrar, *Luke*, 372.

³⁸*Ibid.*, 373.

³⁹J. Gresham Machen, *The Virgin Birth of Christ* (New York: Harper and Brothers, 1930) 204.

⁴⁰A further refinement in the view that both genealogies are Joseph's is that some adherents would equate the Matthat of Luke 3:24 with the Matthan of Matt 1:15, while others hold to a distinction. The overall view that both genealogies are Joseph's is also advocated by: Fairbairn, "Genealogies," 2. 348-51; Plummer, *St. Luke*, 101-5; Carr, *Matthew*, 29-31; Sweet, "The Genealogy of Jesus Christ," 2. 1196-99; and Lord Arthur Hervey, "Genealogy of Jesus Christ," *A Dictionary of the Bible* (Hartford: S. S. Scranton, 1867) 283-85.

it was "not advocated by anyone until Anniius of Viterbo propounded it, c. A.D. 1490."⁴¹ In light of this, some may conclude that this could not be the best solution or else accurate understanding of this matter was unknown to the church for over 1400 years. However, if substantial evidence can be given in support of this view, no overwhelming reason exists why it cannot be correct. The church could have lacked clear understanding on this problem. Then, too, the possibility exists that the view could have been held early in church history and the record of it simply not have come down to us. The point in question is *not* what the church has taught, but what the Bible teaches.

In considering this view, a comparison of Matthew's and Luke's emphasis is in order. Matthew emphasizes Joseph in the first two chapters and Mary is only mentioned as his wife (see 1:16, 17, 20; 2:13, 19, 20). On the other hand, the emphasis in the opening chapters of Luke is on Mary (see 1:26, 27, 29, 30, 32, 33, 34, 35; 2:19, 51). This seems to give some value to saying that Joseph's genealogy is in Matthew and Mary's is in Luke.

Mary's is in Luke.

Godet argues forcefully from the wording of Luke 3:23 that Luke does not give Joseph's genealogy:

With the participle ὄν, *being*, there begins then a transition which we owe to the pen of Luke. How far does it extend, and where does the genealogical register properly begin? This is a nice and important question. We have only a hint for its solution. This is the absence of the article τοῦ, *the*, before the name of Joseph. This word is found before all the names belonging to the genealogical series. In the genealogy of Matthew, the article τὸν is put in the same way before each proper name, which clearly proves that it was the ordinary form in vogue in this kind of document. . . . *This want of the article puts the name Joseph outside the genealogical series properly so called*, and assigns to it a peculiar position. We must conclude from it—1st. That this name belongs rather to the sentence introduced by Luke; 2d. That the genealogical document which he consulted began with the name of

⁴¹Plummer, *St. Luke*, 103. Geldenhuys replies to this point: "It is true that we have no example in the old church fathers and of the other oldest Christian writers before the fifth century . . . , where it is stated that Luke gives the genealogical table of Mary. This, however, proves nothing, for the earliest data in connection with the whole problem we only find in Julius Africanus (about A.D. 200). What most likely happened was that in the earliest times the true interpretation of Luke's genealogical table was generally known, so that no problem arose at first. Only when towards the end of the second or the beginning of the third century there was no longer any first-hand connection with the apostles and their contemporaries and first successors did the genealogical data begin to give trouble" (*Gospel of Luke*, 154 n. 5).

Heli; 3d. And consequently, that this piece was not originally the genealogy of Jesus or Joseph, but of Heli.⁴²

Plummer objects to this interpretation, arguing that it causes the word "son" to be used in two distinct ways in the same sentence:

It is altogether unnatural to place the comma after Ἰωσήφ and not before it: "Being the son (as was supposed of Joseph) of Heli;" i.e. being supposed to be the son of Joseph, but really the grandson of Heli. It is not credible that υἱός can mean both son and grandson in the same sentence.⁴³

However, the supposed problem which Plummer sees is not as significant as it may first appear. The idea of links being passed over in genealogies was not unusual. Lenski states the explanation concisely:

The objection that, if Luke is giving us the genealogy of Jesus through Mary, Heli would be the grandfather of Jesus and could not be introduced by τοῦ Ἠλίου overlooks the fact that sometimes even several links are skipped in the Biblical genealogies; this is the case in Matthew's list and in Ezra 7:3 where six links are omitted as 1 Chron. 6:7-11 shows. The claim that Mary should have been mentioned as being the daughter of Heli is more than met by Luke's full narrative of how she became the mother of Jesus; every reader knew that ὢν υἱός . . . τοῦ Ἠλίου, "being a son . . . of Heli," could mean only one thing: Heli's son through Mary (and certainly not through a *supposed* father). The parenthesis in our versions should be extended to include the name Joseph: "(as was supposed of Joseph)." To shorten it as is done in our versions makes the entire list up to "of God" (v. 38) dependent on "as

⁴²Godet, *Gospel of Luke*, I. 198-99. Barndollar recognizes this same significance: "This omission of the definite article strongly suggests that the *name Joseph also belongs in the parenthesis*. Therefore, a possible literal translation is, 'being the son (as was supposed of Joseph) of Heli, of Matthat,' etc. Thus this translation would suggest that Jesus was not the son of Heli through Joseph. Therefore if He were not, then He must have been the son of Heli through Mary. There is no other alternative. Thus the genealogy would have to be Mary's. . . . If Joseph's name is placed within the parenthesis, then it would make Jesus the 'grandson' of Heli. However there is no conflict with the term 'son,' since it often means *direct* descent and not *immediate* descent" (*Jesus' Title*, 39). See also Geldenhuys, *Gospel of Luke*, 153 n. 4.

⁴³Plummer, *St. Luke*, 103. A further objection, and reply, is given by Leon Morris: "Against this-approach it is urged that this is not what Luke says and that in any case genealogies were not traced through the female line. Luke, however, is speaking of a virgin birth, and we have no information as to how a genealogy would be reckoned when there was no human father. The case is unique" (*The Gospel According to St. Luke*, [The Tyndale New Testament Commentaries; Grand Rapids: Eerdmans, 1976] 100).

was supposed," for there is no way to restrict this clause except by including "of Joseph" in it as a part of the parenthesis.⁴⁴

Yes, Luke does mention Joseph, "but the very manner in which this is done points out his true relation to Jesus and Heli, the living means of connection between these latter being Mary."⁴⁵

This study of the text in detail leads us in this way to admit—
1. That the genealogical register of Luke is that of Heli, the grandfather of Jesus; 2. That, this affiliation of Jesus by Heli being expressly opposed to His affiliation by Joseph, the document which he has preserved for us can be nothing else in his view than the genealogy of Jesus through Mary. But why does not Luke name Mary, and why pass immediately from Jesus to His grandfather? Ancient sentiment did not comport with the mention of the mother as the genealogical link. Among the Greeks a man was the son of his father, not of his mother; and among the Jews the adage was: "*Genus matris non vocatur genus*" (Baba bathra, 110a). In lieu of this, it is not uncommon to find in the O.T. the grandson called the son of his grandfather.⁴⁶

The strength of Godet's argumentation is even recognized by those who hold to the position that both genealogies are Joseph's. For example, Sweet says:

The authorities have been divided as to whether Lk's genealogy is Joseph's, as appears, or Mary's. Godet makes a strong showing for the latter, and, after all has been said per contra, some of his representations remain unshaken. . . .⁴⁷

⁴⁴Lenski, *St. Luke's Gospel*, 220. Lenski also says: "How Luke could think of appending a genealogy of Joseph after saying that Jesus was only *supposed* to be a son of Joseph, i.e., a physical son, Luke himself having shown at length that this supposition was wrong and that Jesus was a physical son only by Mary, has yet to be made clear by those who find the genealogy of Joseph here" (Ibid., 218-19).

⁴⁵John Peter Lange, *The Life of the Lord Jesus Christ*, (reprint ed.; Grand Rapids: Zondervan, 1958) 1. 300.

⁴⁶Godet, *Gospel of Luke*, 1. 201. Godet also addresses the problem as to what would have been the result had Luke given Joseph's genealogy: "It is not only with Matthew that Luke would be in contradiction, but with himself. he admits the miraculous birth (chap. i and ii). It is conceivable that, from the theocratic point of view which Matthew takes, a certain interest might, even on this supposition, be assigned to the genealogy of Joseph as the *adoptive*, legal father of the Messiah. But that Luke, to whom this official point of view was altogether foreign, should have handed down with so much care this series of seventy-three names, after having severed the chain at the first link, as he does by the remark, *as it was thought*; that, further, he should give himself the trouble, after this, to develop [sic] the entire series, and finish at last with God Himself;—this is a moral impossibility" (Ibid., 202-3).

⁴⁷Sweet, "The Genealogy of Jesus Christ," 2. 1198.

Two additional arguments have been mentioned in support of the view that Luke's genealogy belongs to Mary, but the first is in question. (1) "In the *Jewish Talmud*, written just a few years after the death of our Lord Jesus Christ, we are told that Jesus was the illegitimate son of Mary of Bethlehem, the daughter of Heli."⁴⁸ (2) "If both genealogies are entirely Joseph's there would be no proof in them that Mary was of Davidic descent, and such proof was necessary seeing that Joseph was not Jesus' natural father. . . ."⁴⁹ The cumulative weight of the evidence points to the view that Luke presents Mary's genealogy as the better position.

Identifying men in the genealogies

At this time attention will be turned to another difficulty which is noticed in comparing Matthew and Luke. In both Matt 1:12 and Luke 3:27 Shealtiel and Zerubbabel are listed. Two specific questions arise here. Are these the same or different individuals? If the same, then how did the two lines meet at this point? Whether or not the men are identical in Matthew and Luke, Shealtiel and Zerubbabel of Matthew are the same ones that are found in the OT (with one possible exception). This presents a further problem in that Matt 1:12; Ezra 3:2; 5:2; Neh 12:1; Hag 1:1, 12, 14; 2:2, 23 all agree that Zerubbabel is the son of Shealtiel, but 1 Chr 3:9 says he is the son of Pedaiah, the brother of Shealtiel. This latter problem will be dealt with first. Four possible answers have been given.

The first suggestion is that the problem has no adequate solution with present information. Broadus states this view succinctly: "It is not surprising that there should be some slight differences in these lists of names which, with our imperfect information, we are unable to explain."⁵⁰

The second suggestion hinges around a variant textual reading. Machen is representative of this view:

In the second place; one may follow certain manuscripts of the Septuagint at 1 Chron. iii. 18f., instead of following the Hebrew text.

⁴⁸Harry A. Ironside, *Addresses on the Gospel of Luke*, (New York: Loizeaux Brothers, 1946) 1. 104. Geldenhuys questions this argument: "The Miriam, daughter of Eli, who is referred to in the Talmud (*Chagigah* 77d), has in all probability nothing to do with Mary the mother of Jesus, as is made plain in Strack-Billerbeck (*in loc.*)" (*Gospel of Luke*, 154 n. 5).

⁴⁹Scroggie, *Guide to the Gospels*, 509. For further study supporting the view that Luke gives Mary's genealogy, see: Plumptre, *Matthew*, 1-6; Plumptre, *Luke*, 51-54; Broadus, *Matthew*, 1-7; Robertson, *Harmony*, 259-62; and Geldenhuys, *Gospel of Luke*, 150-55.

⁵⁰Broadus, *Matthew*, 5.

In that case Pedaiah drops out as the father of Zerubbabel, and Zerubbabel may be regarded as the actual son of Shealtiel.⁵¹

The third suggestion appeals to the practice of levirate marriage in the OT. Keil postulates:

... Shealtiel died without any male descendants, leaving his wife a widow. . . . After Shealtiel's death his second brother Pedaiah fulfilled this Levirate duty, and begat, in his marriage with his sister-in-law, Zerubbabel, who was now regarded, in all that related to laws of heritage, as Shealtiel's son. . . .⁵²

The last suggestion is to suppose that there is a different Zerubbabel recorded in 1 Chr 3:19 than from the other references listed in the OT.⁵³ At first glance this would seem to be doubtful. However, as the children of Zerubbabel of 1 Chr 3:19 are listed it is observed that Abiud (Matt 1:13) is not listed. In 1 Chr 3:19-20 seven sons and one daughter are listed, but none of them have a name anything similar to Abiud which Matthew records in 1:13. This would indicate that a different person is involved here. Therefore, this last suggestion seems to be the most satisfactory.

Upon coming to the question of whether or not the Shealtiel and Zerubbabel of Matthew are the same as those in Luke, two different opinions are faced. Farrar states: "The old suggestion that the Zerubbabel and Shealtiel of St. Luke are different persons from those of St. Matthew may be set aside at once."⁵⁴ On the other hand, Broadus writes: "The names Shealtiel and Zerubbabel in the genealogies need not be supposed to represent the same person."⁵⁵ Those who hold to the position that the men are identical in the two genealogies have three different ways of explaining it. Some say that Shealtiel was an adopted son of Jechoniah. Some say that Shealtiel was a son-in-law, and others say he was a son by Levirate law. These three views will now be examined.

Since Jer 22:30 says, "Write ye this man (Jechoniah or Coniah) childless," some say he actually had no sons and therefore adopted Shealtiel, who was really the son of Neri (Luke 3:27).⁵⁶ This possibility, however, does not adequately meet the problem. The following

⁵¹Machen, *Virgin Birth*, 206.

⁵²C. F. Keil, *The Books of the Chronicles*, (Biblical Commentary on the Old Testament; reprinted; Grand Rapids: Eerdmans, 1968) 81-82.

⁵³Henry Alford, *The Greek Testament*, vol. 1: *The Four Gospels*, rev. Everett F. Harrison (Chicago: Moody, 1968) 4.

⁵⁴Farrar, *Luke*, 373.

⁵⁵Broadus, *Matthew*, 5.

⁵⁶Scroggie, for example, writes: "In Jer. xxii. 24-30, it is predicted that Coniah (Jehoiachim) would be childless, but it is possible and probable that he adopted the seven sons of Neri, the twentieth from David in the line of Nathan. This seems to be

eight objections to this view have been condensed from Barndollar.⁵⁷ (1) To say that Jechoniah had no sons contradicts 1 Chr 3:17 where two sons are listed: Assir and Shealtiel. (2) Jechoniah begat Shealtiel *after* the carrying away to Babylon (Matt 1:12). At the time of the carrying away Jechoniah was only 18 years old (2 Kgs 24:8). His wives were taken with him (2 Kgs 24:15), and when released from prison he was only 55, which is still young enough to have children. (3) The rest of Jer 22:30 explains the first part. Jeremiah is saying that Jechoniah's heirs *will not prosper* if they ever do occupy the throne. He is not saying Jechoniah will not have children. (4) "Begat" as used by Matthew is a word which generally denotes physical descent. (5) There is *no* Scriptural proof that Jechoniah ever adopted any sons. In addition, what point would there be for the Babylonian king to permit Jechoniah (who was in prison) to go through the legal procedure of adoption? (6) From Abraham to David Matthew agrees with Luke and with the OT in listing blood descendants. Thus, what reason is there for considering him to be inaccurate in listing the successors to Solomon? The only fair conclusion is that Matthew accurately recorded Shealtiel and Zerubbabel as blood descendants of both Jechoniah and Solomon. (7) Luke gives a completely different list of names from David to Shealtiel, and from Zerubbabel to Jesus, and the obvious, clearest, and most evident interpretation, with consistency, would be to regard Shealtiel and Zerubbabel as different also. No other procedure would be justifiable without Scriptural warrant. (8) Therefore, the only conclusion that can be given concerning the adoption theory is that it falls short of explaining the identical names.

The second view is to make Shealtiel a son-in-law.⁵⁸ Again this could be in the realm of the possible, but it has no better support for it than the adoption theory. Once again, Barndollar points out the deficiency in this view:

intimated in Zech. xii.12, where we read of 'the family of Nathan apart,' as well as 'the family of David apart.' If this were so, Salathiel would be the posterity of Jechonias by an adoption in the line of Nathan" (*Guide to the Gospels*, 508-9).

⁵⁷ Barndollar, *Jesus' Title*, 29-33.

⁵⁸ Godet, for example, writes: "If the identity of these persons [Shealtiel and Zerubbabel] in the two genealogies [Matthew and Luke] is admitted, the explanation must be found in 2 Kings xxiv.12, which proves that King Jechonias had no son at the time when he was carried into captivity. It is scarcely probable that he had one while in prison, where he remained shut up for thirty-eight years. He or they whom the passage 1 Chron. iii.17 assigns to him (which, besides, may be translated in three different ways) must be regarded as adopted sons or as sons-in-law; they would be spoken of as sons, because they would be unwilling to allow the reigning branch of the royal family to become extinct. Salathiel, the first of them, would thus have some other father than Jechonias; and this father would be Neri, of the Nathan branch, indicated by Luke" (*Gospel of Luke*, 1. 205-6).

Scripture does not support the idea that Coniah had no sons, but instead names his sons and Matthew declares that Jechonias *begat* (by physical generation) a son, Salathiel. Furthermore, Jeremiah's prophecy definitely predicts a posterity which would rule out the necessity of suggesting a son-in-law theory. Since the proponents of this view offer no tangible proof in support of their view—it is merely a possibility—it is not commensurate with sound Bible interpretation to espouse the theory, when the weight of Scriptural evidence is against it. Therefore, this theory is no more acceptable than the first.⁵⁹

The third view is to make Shealtiel a son by levirate law.⁶⁰ Once more this view is in the realm of possibility, but it has no support for it, either. Barndollar shows the weakness of this view also:

A third time we must note that no definite Scripture is given in support of the proposal—it is merely a theory at best, and that unproved! It is only conjecture. The Scriptures testify, as we have already seen, that Coniah had at least one son, Salathiel. Thus there was no need for the Levirate law to operate, for even if Coniah begat no children, before or during his imprisonment, still it was in the realm of possibility after his release from prison. This possibility manifestly agrees with Matthew's statement that "Jechonias begat Salathiel" (Mt. 1:12) *after* the Babylonian captivity began.⁶¹

The position then, that the Shealtiel and Zerubbabel of Matthew are the same men mentioned by Luke fails in all three of its possible explanations. This constitutes a strong argument that the two men of Matthew are indeed distinct from the two men of Luke. However, it may be argued that it seems unusual, at the least, for blood relatives in the same generation to have the same names. This is not a significant objection. This present writer has a first cousin, about the same age, with the same first and last name as his own. Therefore, the identical names need not be an obstacle to recognizing what the Scriptures indicate—that the Shealtiel and Zerubbabel of Matthew are not the same as those of Luke.⁶²

⁵⁹Barndollar, *Jesus' Title*, 34-35.

⁶⁰Godet writes concerning this possibility: "An alternative hypothesis has been proposed, founded on the Levirate law. Neri, as a relative of Jechonias, might have married one of the wives of the imprisoned king in order to perpetuate the royal family; and the son of this union, Salathiel, would have been *legally* a son of Jechonias, but *really* a son of Neri" (*Gospel of Luke*, 1. 206).

⁶¹Barndollar, *Jesus' Title*, 35.

⁶²Barndollar gives a precise summary of the feasibility of this suggestion: "... we must consider Salathiel and Zerubabel [sic] in one genealogy as different than the men by the same names in the other genealogy. It is not at all impossible nor unusual for blood relatives in the same generation to have the same names—it has been true in the past and it is true in our own day. In the days of David we read of two descendants from Levi who bore the same name, Elkana. The one was a Korhite known as one of

CONCLUSION

The NT genealogies of Christ in Matthew and Luke may present some difficulties to the student of God's Word, but none of them is insuperable. This article first centered attention on the difficulties that exist between Matthew and the OT, and found that harmonization is possible. Attention then focused on the difficulties between Matthew and Luke, which are greater. The purposes and peculiarities of the two genealogies were enumerated, and suggestions were presented as to how each difficulty may be resolved.⁶³

This study demonstrated that the Scriptures are accurate in even the smallest details. Both Matthew and Luke write with remarkable precision, each accomplishing his goal of demonstrating God's design in the birth of his only-begotten Son.

David's 'mighty men, helpers of the war' (1 Chr. 12:1, 6), while the other was a Levite assigned as a door-keeper for the Ark (1 Chr. 15:22, 23). Therefore, the identical names in Matthew's and Luke's genealogies present no great problem, for there is no good reason why they are not different individuals even though having the same name" (Ibid., 36).

⁶³A further difficulty connected with these genealogies relates to Jesus' legal right to the throne of David. This subject, however, is not involved with difficulties in the genealogies themselves, but rather in their application to Christ. As a result, it is outside the scope of this study. For a complete discussion of this matter the reader should consult Barndollar, *Jesus' Title*, since the focus of the book centers on how Christ derives his legal right to David's throne.

Παραπεσόντας IN HEBREWS 6:6

JOHN A. SPROULE

The author defends the view that the participle παραπεσόντας in Heb 6:6 must be understood as an adjectival-substantival participle rather than an adverbial participle. As such, the participle cannot be taken as a conditional participle and translated as the protasis of a conditional statement. Since it is not the purpose of the author to exegete the entire pericope (Heb 6:4-6), appeal is made primarily to the grammatical structure involved and to a survey made of several prominent NT and Greek scholars in the United States, England, and Germany.

* * *

THE PROBLEM

How the participle παραπεσόντας is understood in Heb 6:6 will significantly determine how the exegete ultimately will interpret the Heb 6:4-6 pericope. Other factors (immediate context, the overall context of the epistle, theological harmonization with the other warning passages and with established theology in general) must obviously be given full weight also if the passage is to be interpreted adequately.

However, to attempt a full-blown exegesis of this pericope is not the purpose of this brief article.¹ It is the intention of this writer to defend the view that παραπεσόντας should not be taken as an adverbial (or, circumstantial) participle and, therefore, it cannot be taken as a conditional participle and translated into English as the protasis ("if" clause) of a conditional sentence.² Evidence will be presented to show that παραπεσόντας is the fifth participle in a series

¹The author is currently engaged in the preparation of a manuscript for publication entitled *The Doctrine of Perseverance in the Epistle to the Hebrews*. In this work each of the warning passages in the epistle will be dealt with exhaustively and exegetically to demonstrate that the type of individual being described in these warning passages is an unbeliever (the "Apostate View").

²The participle is taken as conditional by the NIV, RSV, AV, *The Amplified New Testament*, and others. The translation defended by this writer appears in the ASV of 1901, Williams New Testament, Moffatt's translation, the NASB, the Vulgate, the

of adjectival (substantival)³ participles, beginning in Heb 6:4, all governed by the masculine, accusative, plural article τοῦς. Further, a diagrammatical analysis will be presented in defense of the view taken by this writer. Along with the evidence mentioned above, the author will present the results of a survey made in 1979 of several prominent NT and Greek scholars relative to the problem being discussed.

It is fully understood by this writer that many able and experienced Greek exegetes (including some of my own colleagues) will not agree with the position taken in this article. It is to be remembered that to differ with another scholar is not to impugn his ability or experience or wise counsel. Thus, it is hoped that this article will be received with the same irenic spirit it is presented.

A GRAMMATICAL ANALYSIS

The text of Heb 6:4-6 (UBS, 3rd ed.) appears below. Each participle in the series under consideration has been italicized.

⁴Αδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσάμενους τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους γενηθέντας πνεύματος ἁγίου ⁵καὶ καλὸν γευσάμενους θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος, ⁶καὶ παραπесόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγματίζοντας.

A diagram of this section appears as Fig. 1. This diagrammatical analysis should be consulted as the following discussion is presented.

The five participles in the series are accusative, plural, masculine participles and they all function as direct objects of the infinitive ἀνακαινίζειν (v 6). All five participles are introduced by the single article τοὺς and they are connected to each other by a simple connective series, τε . . . καὶ . . . καὶ . . . καὶ. The series is broken after παραπесόντας. Thus the two remaining participles in the pericope (ἀνασταυροῦντας and παραδειγματίζοντας) are not part of the series and they are rightly construed as adverbial participles expressing *cause*.

It is a well-known fact of NT Greek grammar that, while adjectival participles usually (not always) take a definite article, adverbial participles never are governed by a definite article.⁴ Further,

Armenian version, the Georgian version, C. Spicq's *L'Épître aux Hébreux* (Paris: Gabalda, 1953), and others.

³For convenience, the terms "substantival" and "attributive" are subsumed under the term "adjectival." Similarly, the term "adverbial" will embrace what some other grammarians call "circumstantial." It is understood that the five participles under discussion in Heb 6:4-6 are substantival participles.

⁴A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman, 1934) 1105ff.

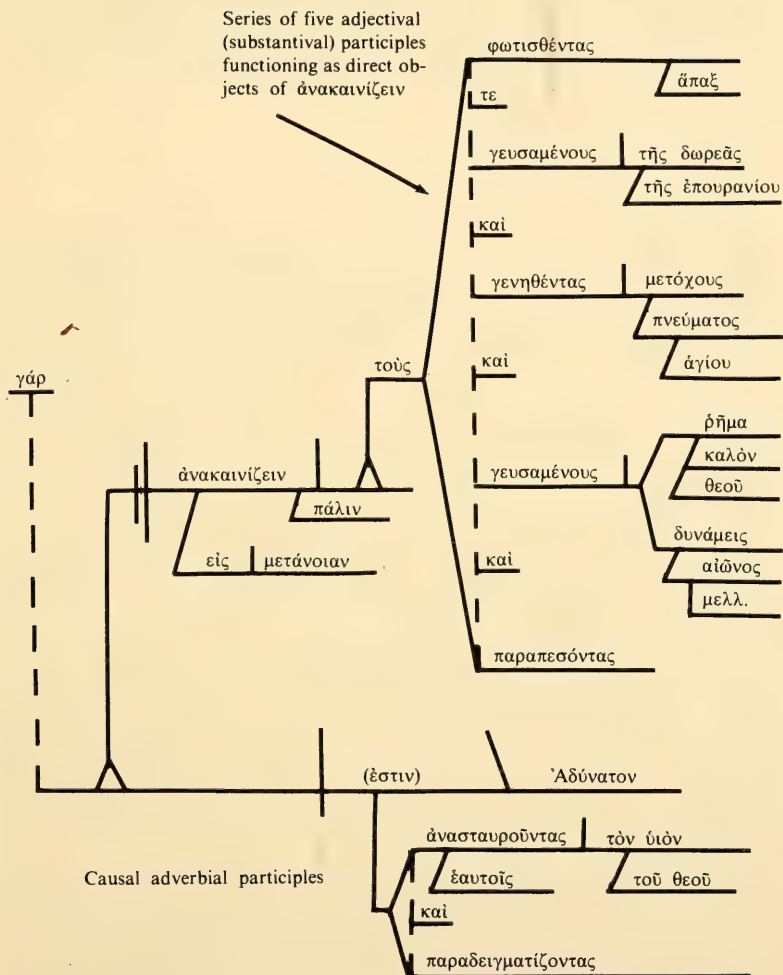


Fig. 1. Diagrammatical analysis of Heb 6:4-6.

a single article governing several adjectival participles in a series is also a legitimate Greek construction (cf. Gal 2:20, Rev 1:5).⁵ Since *παραπεσόντας* is governed by *τούς* and is part of the series of connected substantival participles, it cannot be adverbial so as to function conditionally. Thus, in the opinion of this writer, *τούς . . . καὶ παραπεσόντας* is best translated as a relative clause, "... and who have fallen away."⁶

GRAMMATICAL SURVEY

Several years ago (early 1979), in researching this project, this writer corresponded with several outstanding NT Greek scholars by means of a questionnaire. Only for the sake of convenience, *general* classification terminology from Dana and Mantey's *Manual Grammar*⁷ was employed in the questionnaire. Three questions were asked of each correspondent: (1) Would you classify this participle [*παραπεσόντας*] as adjectival or adverbial? (2) For what reason do you make the classification that you indicate? (3) Is there any instance, to your knowledge, of an adjectival participle [one governed by a definite article] being translated as a conditional participle?

Included in the scholars who were sampled were Julius R. Mantey, Nigel Turner, Bruce Metzger, Stanley Toussaint, Randy Yeager, Matthew Black, Christian Hannick (Westfälische Wilhelms-Universität, Institut für Neutestamentliche Textforschung, who responded in place of Kurt Aland), Gleason Archer, J. Barton Payne, C. E. B. Cranfield, Allen Wikgren, F. F. Bruce, S. Lewis Johnson, Jr., Zane C. Hodges, and John Grassmick. Professor Grassmick (Dallas Theological Seminary), although busily engaged in his Ph.D. work at Glasgow at the time, was so kind as to offer his suggested diagram of the passage.⁸

All but three (Mantey, Turner, Cranfield) of the correspondents agreed that *παραπεσόντας* was adjectival and not adverbial. Most were *emphatic* in their response, although some hesitated to use Dana and Mantey's terminology (which is certainly not *consensus gentium*). For example, Professor Emeritus Matthew Black (Principal of St.

⁵Ibid., 777-79.

⁶The NEB seems to come closest to the best translation: "... and after all this have fallen away, it is impossible to bring them again to repentance."

⁷H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: Macmillan, 1927) 224-29.

⁸My own diagram corresponds essentially to that of Professor Grassmick's. Although details of diagramming are quite subjective, I have tried to follow the methodology presented in John D. Grassmick's *Principles and Practice of Greek Exegesis* (Dallas: Dallas Theological Seminary, 1974).

Mary's College, St. Andrews, Fife) opened his response with, "I would class παραπεσόντας without hesitation as '*adjectival*.'" Most of the reasons given for preferring the classification "adjectival" were essentially those suggested in the questionnaire. F. F. Bruce simply reasoned, "Because it appears to be coordinate with the succession of aorist participles preceding it in verses 4 and 5, all of which, I think, are adjectival." S. Lewis Johnson, Jr. gave as his reason: "The participle is the last in a series governed by the τοὺς before ἀπαξ. Adverbial participles do not take the article." Zane Hodges responded: "It [παραπεσόντας] is part of a series of participles begun by τοὺς . . . φωτισθέντας and is governed by the article τοὺς." Allen Wikgren stated that he had suggested "several years ago" in going over Hebrews for the RSV committee that the translation be changed from a conditional statement to that which was parallel with the foregoing participles.

The three scholars who preferred to see παραπεσόντας as adverbial (and conditional) offered varied reasons for their preference. Dr. Mantey simply referred to p. 227 and par. 4 of his *Manual Grammar*. However, this reference simply describes the conditional use of adverbial participles (which no one debates), but it says nothing about Heb 6:6 or similar difficult constructions. Nigel Turner's comment was simply, "The classification is irrelevant." He goes on to say, "It would presumably refer to certain apostates, but *the author clearly has any such believers in mind as well* [*italics mine*], and therefore his statement is of general application, and 'if' certainly adequately expresses his meaning." This perhaps begs the question of how Dr. Turner has such a clear understanding of what the author of Hebrews has in mind when the problem of interpreting this epistle has challenged so many capable men throughout many generations. Dr. Cranfield's answer seemed to simply assume the "hypothetical" interpretation of παραπεσόντας without giving substantial evidence in support of it. Undoubtedly this was due to space limitations.

None of the correspondents were aware of any instance of an articular adjectival participle occurring in the NT with a "conditional" meaning.

CONCLUSION

It is the conclusion of this writer that παραπεσόντας is an adjectival-substantival participle, one in a series of five, governed by the article τοὺς which initiates the series. Παραπεσόντας functions as one of five substantival direct objects of the infinitive ἀνακαινίζειν. The series is limited by the connectives τε . . . καὶ . . . καὶ . . . καὶ. As such, it would seem that παραπεσόντας cannot be adverbial and thus it should not be regarded as conditional.

This conclusion was overwhelmingly supported by the majority of Greek scholars who were sampled during the survey. It is recognized that this is a limited sampling of opinions and thus the survey has an inherent inductive weakness. Time would not permit the sampling of many other fine scholars whose opinions would be inestimable. However, it is believed that the survey represents an accurate trend of opinions.

REVIEW ARTICLE

Fearfully and Wonderfully Made

John C. Whitcomb and David C. Whitcomb

Fearfully and Wonderfully Made: A Surgeon Looks at the Human and Spiritual Body, by Dr. Paul Brand and Phillip Yancey. Grand Rapids: Zondervan, 1980. Pp. 214. \$8.95.

Here is a comparatively brief but beautifully written comparison of the intricacies of the human body with the majesty and complex function of the spiritual Body of Christ on earth. The beautiful, almost poetically imaginative description of the structure, function, and inter-relationship of human body cells, bones, skin, and nerves, make this book a treasure-house of illustrations and comparisons with God's greater work in the spiritual realm. Seldom have the reviewers been so fascinated by a match between magnificent scope of subject matter and marvelous descriptive style. The careful reader will surely be caused to cry out with David, "I praise you because I am fearfully and wonderfully made" (Psa 139:14). Even more, he will marvel at the significance of our Lord's promise concerning his spiritual body: "I will build my church" (Matt 16:18).

The principal author of this volume is Dr. Paul Brand, Chief of Rehabilitation Branch of U.S. Public Health Service Hospital, Carville, Louisiana. Dr. Brand has been honored by the British government for his pioneering research on leprosy in India, where he served as medical missionary for eighteen years. He is also widely known as a hand surgeon. The co-author, Phillip Yancey, serves as Executive Editor of *Campus Life Magazine* and Editor of *Campus Life Books*.

For a person with little or no scientific background the book provides an excellent introduction to the fascinating world of medical science. Brand and Yancey have taken complex and difficult physiological processes and presented them in a brief and accurate story form with well-chosen illustrations. Remarkably, the reader is left with a fundamental understanding of the physiological or mechanical property being discussed and also with the sense of amazement and excitement about body function that is experienced by those with a thorough knowledge of the subject. Particularly memorable are his discussions of the human eye (p. 22), the recognition of its own cells by the body (p. 44), the amazing DNA code (pp. 45-46), the analogy of cancer within the physical and spiritual body (p. 60), the structure of the skeleton (p. 70), and the mysterious hierarchy of neuron cells (pp. 183-90).

Of the several hundred illustrations appearing throughout the book only a few were simplified to the point of inaccuracy. For example, Dr. Brand states that "a single atom differentiates animal blood from plant chlorophyll" (p. 44). Here he refers to the similarities between the *magnesium* porphyrin complex of plants and the *iron* porphyrin complex (also known as "heme") of animals. Iron porphyrin is the functional group in hemoglobin, the molecule which carries oxygen in the red blood cell, but even this is only a small component of the complex substance known as blood. Therefore, the difference between animal blood and plant chlorophyll involves much more than a single atom.

Another error, from a physiological standpoint, appears on p. 170 where Dr. Brand states that "accumulating carbon dioxide in the lungs will trigger a mechanism to override conscious desire and force the muscles of the ribs, diaphragm, and lungs to move." Actually, *the lungs* are absolutely insensitive to carbon dioxide. However, an increase in carbon dioxide in arterial blood to *the brain stem* will cause an increase in the hydrogen ion concentration of the cerebrospinal fluid bathing the ventral medulla and anterior pons (bilateral inspiratory and expiratory centers, and bilateral pneumotaxic centers). When the change in hydrogen ion concentration is great enough, these areas will override the influence of higher centers (e.g., cerebral cortex) and stimulate the muscles of respiration. In short, accumulating carbon dioxide (and therefore a concomitant change in hydrogen ion concentration) will eventually force one to breathe, *but the mechanism is triggered in the brain stem, not in the lungs.*

However, the technical inaccuracies were few and of little consequence. For instance, his description of the white blood cell as resembling the science fiction creature "The Blob," armed with "chemical explosives" (p. 17), certainly gives most readers a more realistic image than describing them as amorphous polymorphonuclear neutrophils or macrophages armed with 14 specific enzymes, 10 complement components, reactive oxygen metabolites, bioactive lipids and numerous chemotactic factors! Thus, while one would not consider the book an authoritative medical text, it is outstanding for illustrative purposes.

Throughout the book our author deals not only with normal anatomy and physiology, but also with the causes of pathological conditions and diseases. Dr. Brand spends considerable time discussing leprosy, his true area of expertise. As the book progresses he describes different aspects of leprosy as they relate to the different body systems. By the final chapter he has presented a comprehensive overview of this disease in a way that is not only informative but dynamic.

Dr. Brand also makes use of good illustrations from biology, engineering, and his experiences in clinical medicine. As was the case with his illustrations of normal anatomy and physiology, or disease, the explanations were short, to the point, and the applications appropriate. Overall the material was well balanced and accurate and both those with or without a medical science background will find this book unique and refreshing.

With the availability of new technology and accumulated knowledge, it is becoming more and more characteristic of scientists to acknowledge the

fantastic complexity of the human brain and body. A remarkable characteristic about the present volume, however, is the high quality of many of its doctrinal and theological assertions as well. Take the the Biblical doctrine of spiritual and ecclesiastical separation, for example. In their six-chapter section on bones, Brand and Yancey devote an entire chapter to the concept of "Hardness." Here we are told that "the most important feature of bone is its hardness. That one property separates it from all other tissue in the body, and without hardness bone is virtually useless" (p. 75). Note the application: "Today one can easily muster up sympathy and support for Jesus' ethics governing behavior. But squeezed in between his statements on love and neighborliness are scores of harsh, uncompromising statements about our duties and responsibilities and about heaven and hell. . . . Today, some within the church attack law and doctrine. Situation ethics suggest that right and wrong often depend on the need and mood of the moment. I merely submit this single aspect of God's law: it must be consistent, like bone. Trust demands it. . . . A respect for truth cannot be worn and then casually removed like a jacket; it cannot be contracted and then relaxed like a muscle. Either it is rigid and dependable, like healthy bone, or it is useless" (pp. 76-79). The basic philosophy of the modern ecumenical movement is strongly refuted and challenged by these thoughts.

The following chapter contains some brilliant applications of the same basic truths. "The 206 lengths of calcium our body is strapped to are not there to restrict us; they free us." In the same way that an arm is able to move only when it contains "a proper scaffolding, external or internal, almost all our movements are made possible because of bone—rigid, inflexible bone. In the Body of Christ also the quality of hardness is not designed to burden us; rather, it should free us. Rules governing behavior work because, like bones, they are hard" (p. 83). The Ten Commandments "emerge as a basic skeleton of trust that links relationships between people and between people and God. God claims, as the Good Shepherd, that he has given law as the way to the best life. Our own rebellion, from the Garden of Eden onward, tempts us to believe he is the bad shepherd whose laws keep us from something good" (p. 85).

And finally, a great comparison between the bones of our body and the revealed laws of God: "A skeleton is never beautiful; its contributions are strength and function. I do not inspect my tibia and wish it to be longer or shorter or more jointed. I just gratefully use it for walking, thinking about where I want to go rather than worrying about whether my legs will bear my weight. I should respond that way to the basic fundamentals of the Christian faith and the laws governing human nature. They are merely the framework for relationships which work best when founded on set, predictable principles. Of course, we can break them: adultery, thievery, lying, idolatry, oppression of the poor have crept into every society in history. But the result is a fracture that can immobilize the entire body. Bones, intended to liberate us, only enslave us when broken" (p. 88).

But how do we know that all of the doctrines taught in the Bible are really true? Here we find a simple but clear presentation of Christian presuppositionalism. "I have known many times of doubt. In India, I was

challenged by the attractions of other religions devoutly practiced by millions of people. In medical school I faced constant exposure to assumptions that the universe is based on randomness, without room for an intelligent Designer. As I have grappled with these and other issues—questions about the person of Christ, trust in the Bible, etc.—I have learned it is sometimes helpful to continue accepting as a rule of life something about which I have basic intellectual uncertainties. In other words, I have learned to trust the basic skeleton and use it even when I cannot figure out how various bones fit together and why some are shaped the way they are” (p. 94).

Dr. Brand then describes “a certain bridge in South America” which consisted of “interlocking vines supporting a precariously swinging platform hundreds of feet above a river. . . . When I put my weight on that bridge and walk across even though my heart is pounding and my knees are shaking, I am declaring my position. In the Christian world, I sometimes must live like this, making choices which contain inherent uncertainty. If I wait for all the evidence to be in, for everything else to be settled, I’ll never move. Often, I have had to act on the basis of the bones of the Christian faith before those bones were fully formed in me and before I understood the reason for their existence. Bone is hard, but it is alive. If the bones of faith do not continue to grow, they soon become dead skeletons” (p. 95). This is a good start in Christian apologetics.

Dr. Paul Brand and Phillip Yancey have provided additional helpful insights on doctrinal and theological issues. The danger of pushing new converts into positions of prominence is clearly stated (p. 154). A healthy warning against the charismatic attitude concerning the discovery of God’s will is sounded: “Actually, I believe most of what God has to say to me is already written in the Bible and the onus is on me to diligently study his will revealed there” (p. 195).

Commenting on John 13:35, the authors suggest that “the analogy of skin—soft, warm, and touchable—conveys a message of a God who is eager to relate in love to his creations. Christ was saying to us: Let the world first see the beauty and feel the softness and warmth of the Christian community, and then let it realize the underlying internal framework” (p. 120). By way of contrast, even the most “spiritual” missionaries face tremendous tensions in their relationships to one another on the battleline of the foreign field (p. 182).

With regard to the Christian walk, our authors feel that “the Bible encourages us to ground ourselves in contact with God and his Word so thoroughly that our Christian actions become like reflexes to us. If I must decide whether to tell the truth in the face of every situation, my life is hopelessly complex. But if I have a reflex of truthfulness that responds without orders higher up, I can learn to ‘walk’ as a Christian without having to think about each individual step” (p. 194).

Although he does not adequately follow through on the theological dangers of the “evangelical social gospel” emphasis of our day, Dr. Brand, a medical missionary in India for many years, does offer some helpful insights

on the problem: "Every week my mailbox bulges with appeals for help from Christian organizations involved in feeding the hungry . . . but it saddens me that the only thread connecting millions of giving Christians to that world is the distant, frail medium of direct mail. Ink stamped on paper, stories formula-edited to achieve the best results—there is no skin involved, no sense of touch. If I only express love vicariously through a check, I will miss the incredible richness of response that a tactile loving summons up. . . . If we choose to love only in a long-distance way, we will be deprived, for skin requires regular contact if it is to remain sensitive and responsive" (p. 147-48).

"The needs are so overwhelming that, instead of shocking us to action, they make us callous, insensitive. In some ways, we are acquiring an intolerable burden of guilt that could immobilize us. Again, I think back to the ministry of Jesus. He healed people, but in a localized area. In His lifetime, he did not affect the Celts or the Chinese or the Aztecs. Rather, he set in motion a Christian mission which was to spread throughout the world, responding to human needs everywhere" (p. 149). These insights on the purpose and limitations of Christian social work seem to fit better the parable of the Good Samaritan which our Lord taught than many of the global social/political action programs that increasingly characterize evangelical thinking today.

Fearfully and Wonderfully Made provides for the Christian world a marvelous analysis of the infinite complexity of the structure and inter-relationships of the human body, and compares this with the structure and functions of the spiritual body of Christ. Since most of the book deals with God's creative wisdom, one might reasonably expect to find some reference to God's creation account in the first chapters of Genesis. Remarkably, this is nowhere to be found! The reader is left to wonder whether the first two chapters of Genesis provide for us a literal and scientifically accurate account of the original creation of the human race by God. In view of the widespread compromises and confusions in the Christian community concerning God's record of creation, this is a perplexing omission in an otherwise helpful book.

Neither Dr. Brand, a Christian surgeon, nor Phillip Yancey, a Christian journalist, exhibit anywhere in this book an awareness of the modern Creationist movement. Dr. Brand admits that he received his medical training in England under "such secular biologists as J. B. S. Haldane and H. H. Woolard, pioneers of evolutionary theory" (p. 94). He keenly felt the intellectual dishonesty of holding to evolutionism while in school and at the same time holding to Christianity while in church: "In the university their students took exams and recited the theory of evolution; when they joined the church, they declared their faith in a way that contradicted their exam answers. Ultimately, this dichotomy led to a sense of intellectual schizophrenia."

But how was this tension resolved? "Only after much research and long periods of reflection was I able to put together what I had learned at church and what I had learned at school. But in the meantime, I determined that my faith was based on realities that could stand by themselves and that did not need to be subordinated to any explanation of science. Either I would discover that evolution was compatible with the God of my faith, or I would

find that evolution was somehow wrong and I would stay with my faith. I operated on that assumption for years during which I was unable to fill in all the blanks about how creation and evolution fit together" (p. 95). But the reader is essentially left in the dark as to the conclusion he arrived at! Instead of sharing with his readers his understanding of the priority of God's revelation in Scripture, or even providing evidences from science that contradict the theory of evolution, the following statement is all that is offered to the reader to resolve the problem: "In recent years, new understanding of the nature of DNA has made the possibility of chance evolution so unlikely that the position of one who believes in supernatural intelligence has been tremendously strengthened" (p. 95). *Chance* evolution is presented as "unlikely," thus leaving the door wide open for any or all forms of *theistic* evolutionism.

This openness to theistic evolutionism seems to be confirmed by references to the amoeba (p. 16) and the egg (p. 28) as being "primordial" forms. Likewise, earthworms and slugs are passed off as "primitive" forms (p. 73). On the other hand, the internal skeleton (pp. 73, 107) and the opposable thumb (p. 164) are classified as "more advanced" forms. Such expressions are appropriate only for one who presupposes the evolutionary concept of earth history.

Is it possible that Brand and Yancey might carry their evolutionary ideas over into human history? When the Ten Commandments were given by God, "people were not yet ready for an emphasis on the positive commands . . . the Ten Commandments were the fetal development of bone, the first ossification of cartilage" (p. 86). By contrast, however, in the church age, "the law of love is the fully developed, firm, liberating skeleton. It allows smooth movement within the Body of Christ, for it is hinged and jointed in the right places" (p. 87). Is this a fair statement of biblical truth? Or do we find here a reflection of the "evolution of religion" concepts of the 19th-century thinkers? Did not God command Israel through Moses: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul and with all thine might" (Deut 6:5)? And did not God also command Israel through Moses: "Thou shalt love thy neighbor as thyself: I am the Lord" (Lev 19:18)? Love did not begin with the Church!

Although the authors are careful to insist that "the principles God has laid out . . . do not change" (p. 99), the reader is given the disturbing impression that somehow religion continues to evolve! "A continuing need exists for prophets and teachers to interpret unchanging principles in light of the peculiar conditions of their day. . . . These issues do not call for sweeping revisions of creeds and beliefs, but they do evince a need for some members of the church to reflect, study the Bible, and pray, and then lead the way in reinterpreting the will of God for their own generation. These people, prophets, and teachers, serve as living bone cells in Christ's Body, laying down the inorganic minerals that go into our frame" (pp. 99, 101). To illustrate how dangerous these vague statements can be, consider this sentence in the light of the modern trend toward abortion: "Respect for life must be cherished, although we redefine life in light of new medical advances" (p. 102).

In contrast to the authors' fine emphasis upon the need for strength and hardness in the skeletal structure of the body (cf. 83-88), we find a perplexing toleration of a doctrinal cancer within the spiritual Body of Christ. For example, Roman Catholicism, a deadly heresy within Christianity, seems to be accepted as a valid part of the theological structure of the Body of Christ. Note the comment concerning nuns and priests (p. 33), the high praise for Mother Teresa (p. 15) and a Catholic nun, Dr. Prau (p. 156). No one will deny that Roman Catholics, cultists, or even atheists, have accomplished heroic and self-sacrificing humanitarian deeds. But to describe these deeds as "serving part of Christ's Body" (p. 55) constitutes a theological blunder as serious as praising some aspect of cancerous cells for their contribution to the human body.

Further confusion is generated by the unfortunate comparison of "Bible-belt fundamentalists" to Pharisees (p. 107). The Pharisees who opposed and finally crucified our Lord Jesus Christ were obviously unbelievers, for Jesus said to them: "Ye are of your Father, the devil, and the lusts of your Father ye will do" (John 8:44). Are Paul Brand and Phillip Yancey seriously suggesting that "Bible-belt fundamentalists" fit this description?

In the analogy of the vine and the branches, our Lord assured us that "without Me ye can do nothing" (John 15:5). The apostle Paul explained that it is God who works in us "to will and to do of his good pleasure" (Phil 2:13). In the light of these and similar passages of Scripture, it is disappointing to read that "God, with His deep implicit regard for freedom, has left the final choice of action to individuals who are fully independent as the final common (nerve) path" (p. 191).

Nevertheless, when full allowance is made for these theological errors, we still have in this volume a significant contribution of Christian journalism. The format and pen sketches add to the delight of reading the book. Spelling errors are remarkably few (cf. pp. 154, 156). With the high positive qualities of this volume serving as stepping stones, Christian scholarship now needs to move to even higher ground, incorporating our growing understanding of the magnificent structure and inner functions of the human body within the framework of God's special revelation in Scripture concerning the method God used to bring human beings into existence, the effect of the Fall and of the resulting unrestricted outworking of the second law of thermodynamics in human history with regard to our physical limitations, and, finally, the glorious destiny of the Christian in resurrection power through the redemptive work of Christ our Savior. Such a study is greatly needed today. May God be pleased to use *Fearfully and Wonderfully Made* as an instrument to encourage God's people to think even more deeply and carefully upon these marvellous realities.

BOOK REVIEWS

Christian Faith, by Hendrikus Berkhof. Translated by Sierd Woudstra. Grand Rapids: Eerdmans, 1979. Pp. 568. \$20.95.

Among the works of Berkhof which are available for the English reader, this present volume, *Christian Faith (Geloofsleer)*, is certainly his most ambitious and comprehensive enterprise, attempting to comprehend in one volume the entire spectrum of systematic theology. As with many contemporary theologians, being convinced that dogmatics must serve the church, his prospect for this study is to be "both informative and inspirational" with respect to the level and needs of both "professionals as well as a larger public." As a result, he divides his discussions by means of two type sizes in the text: a larger print for the general public, and a smaller one for the professional theologian. The smaller print contains many interesting and worth-while interactions within historical dogmatics, giving particular space to the problems confronting contemporary theology, while the larger print provides a more general delineation of Berkhof's own particular system.

Berkhof's system itself is not limited to an exegesis of an inerrant text, nor is it a pious submission to a revelatory Word. Instead, Christian theology for him is to be related to the totality of human experience and must even listen and dialogue with the "wisdom of the world."

That does not alter the fact that wisdom plays a large role in the preservation of the world. The progress of revelation in the Bible is also determined by the wisdom of Egypt, Babel, Persia, and Greece. The theological development throughout the centuries is unthinkable without Plato and Aristotle, and later without Descartes, Kant, and Hegel. The natural sciences and the humanities have helped us to better understand the Bible. . . . Whatever the case, it does not change the fact that the world has its own input in the dialogue with the church (p. 420).

Berkhof contends not for a faith that has been delivered once for all, but one that has become necessary to advance "since the Enlightenment." The divine Word is no longer the transcendent judge of human cogitations, but merely a contributing member of the all-too-human dialogue.

As a result, Berkhof is neither an Israelite nor a Canaanite, but a Samaritan. In attempting to straddle the tensions "between rigid traditionalism on the one side and rudderless modernism on the other" (p. xi), he chooses neither YHWH nor Baal, but an ethereal dialectic which calls for no commitment. For example, his characterization of eternal life and condemnation is typical of this ambiguity. Eternal life is depicted as "undisturbed rest, while the dynamic person may equally as fully expect that there he will be

able to realize suppressed or undeveloped potentials and reach for even wider horizons" (p. 541). "Eternal" condemnation is upheld alongside intimations of universalism, maintaining that "we should not exegetically tamper with both these series, . . . as surely as the last word is not left to man's decision, but to God's purpose" (p. 533). Due to this resignation to ethereal realms, Berkhof has also *ipso facto* resigned the task of systematic theology. Although his oft-repeated contention, that finite man "only knows in part" and that revelation is only provisional, is admirable, particularly in light of the arrogant propensity among theologians for consistent interrelated systems, this fragmented "provisionalism" can and does become here just as dangerously systematic.

This tendency is displayed throughout his "system," but particularly in his effort to mediate between the theism of Barth and the humanism of Tillich. Whereas Barth has rejected access from surrounding territory and Tillich begins and ends with an analysis of the human situation, Berkhof attempts to border these "extremes." Faith is neither a narcissistic slave to human passions nor an unfruitful theocentric abstraction. Theology does in fact meet needs, but only in service of the truth. Yet more often than not, Tillich and existentialism gain the upper hand. Berkhof's Christianity originates within the world of religion. All men are said to be innately religious, having an existential propensity for the divine. Man is described as "a responding creature, . . . a being who is made to encounter God, to respond to his word." God only "makes possible" this encounter and in no wise "effects" it; man as a covenant partner must respond. And it only follows that if man is truly created to respond to God's love, then the implication is that "freedom is essential for man" and "freedom means that man, in contrast to the animal, is an unfinished being. Man is created as potentiality; his identity does not lie in him but before him" (p. 184). Nevertheless, true to form, Berkhof discards the problem of freedom and sovereignty with a dialectic of existential choice and "being chosen."

To judge a volume like the present with a tersely worded "yes" or "no" is difficult. It certainly can be said that the layman will find it unintelligible. The theologian will find it neither a classic, nor even a priority. Yet he will find many valuable sections, especially those which deal with current theological issues. Instead of unequivocally certifying or discrediting this work, I will conclude with some of my own dialectical mist.

STEPHEN STREHLE

The American Pietism of Cotton Mather, by Richard F. Lovelace. Washington: Christian University Press (A subsidiary of Eerdmans), 1979. Pp. 350. \$9.95. Paper.

Richard Lovelace, noted scholar in the history of American Christianity, has written an outstanding work on Cotton Mather, especially as his thought relates to the origins of American Evangelicalism. Students of American Christianity will be grateful to Lovelace for many years to come for this most valuable contribution to studies in American Puritanism. The author believes that the two great strains in Puritanism and Pietism were brought together by

Mather, thus combining theology and Christian experience, and that this marriage greatly influenced leaders of Mather's day, such as Jonathan Edwards, greatly contributing to subsequent revivals in America. The new ground broken in this insightful book identifies the origins of American Evangelicalism beyond nineteenth century Arminianism or scholastic orthodoxy to the blend of Pietism and Puritanism in the seventeenth and early eighteenth centuries. The research for this book and for Lovelace's outstanding volume, *The Dynamics of Spiritual Life*, originated as a Th.D. dissertation at Princeton Theological Seminary.

Lovelace traces the history of Mather's life and the important events in his childhood, especially the influence of his grandfather, John Cotton. Following this brief history, which includes the sources and structure of Mather's theology, are lengthy summaries of the five prominent themes in his theology. The most insightful of these chapters develops the experience of rebirth or the psychology of conversion in the thought of New England Puritanism. The other chapters concern: the machinery of Piety, the Godly life, the ministry of doing good, and the unity of the Godly. One significant and unique aspect of Mather's theology was his premillennialism, somewhat uncharacteristic of his day. Mather successfully combined a premillennial eschatology with the social ministry of doing good. This combination could provide a helpful model for today's premillennialism which has often been negligent of the cultural mandate and social dimensions of the gospel.

The contribution to the study of the psychology of conversion is one of the most beneficial that this reviewer has seen. For that reason, this review will concentrate on chapter three, *The Experience of the New Birth*. In any discussion of Puritan theology's treatment of the Christian experience, the subject of regeneration and conversion must be given a high priority. This is true not only because the experience was for Puritans the inception of piety, but also because in their tradition, this first awakening to God received a distinctive and exaggerated stress, enlarging it to the point of hypertrophy. The term conversion in Puritan theology includes the ideas of preparation, regeneration, justification by faith, and sanctification. The Puritans were primarily concerned with the experiential aspects of conversion. The unique aspect of Puritan conversion theology was that of preparation. It is true that Lutheran and Reformed orthodoxy as well as Pietism affirmed some form of preparatory stage of conversion before the new birth itself, a period of gestation before the actual delivery. But the notion of the "heart prepared" came to dominate Puritan soteriology, hence the Christian was summoned to cooperate with the preparatory grace so that he might be ready to receive the work of regeneration. For Mather, the question concerned whether this seeking for salvation is already a sign that the grace of conversion had been tasted, that the sphere of the kingdom had been entered.

A unique item in Mather's theology was the denial of immediate conversion. For Mather, conversion was a process. In response to death-bed conversions, he argued that even the thief on the cross had been preparing his heart before his interview with Christ. Lovelace summarizes Mather's preparatory process in four steps: (1) admission of inability to repent and unworthiness of redemption, and confession of dependence on divine grace;

(2) specific confession of areas of sin in the life—according to the decalogue— and of original sin; (3) pleading the blood of Christ for cleansing of these, until assured of pardon; and (4) consecration of the walk of holiness. It is easy to see the depth and involvement of the preparation process as it was conceived in the time of Mather. Many, even those who preached the gospel for years, died in despair, spending the final months agonizing over the process of repentance and assurance. Herein lay the potential danger in Puritan evangelism.

The importance of the book is found in Lovelace's ability to show the roots of American Evangelicalism in this conversion theology of New England Puritanism. American Evangelicalism's unique and outstanding identifying character is also the emphasis upon conversion. Mather has left us with a strong biblical and evangelical heritage. Yet, Mather's detailed and lengthy sessions of preparation for conversion led to traumatic agonizations over the assurance of salvation. It seems that the result was a theology of conversion that was inherently self-contradictory with respect to faith. Lovelace correctly perceives that the idea of constant introspection and self-examination to determine one's assurance had somehow overshot the mark and wandered into a dangerous climate where psychological and spiritual despair was inevitable. As a result, Puritanism was successful in "snaring the big fish," i.e., the psychologically secure, but the majority of fearful bystanders were not stable enough to withstand the traumas. The whole history of Puritanism is a commentary on its failure to satisfy the cravings which its preaching had aroused.

The outstanding quality of Puritanism, represented in Mather, has been purposely singled out in this review because the following years produced a shift in reaction to this conversion theology to an antinomian and Arminian theology. The reaction against this form of Calvinism, which had far surpassed Calvin's views on these issues, has been detrimental to American Christianity. Thus, there is much to learn from Mather to bring us back to the center. We have moved, especially in revivalist circles, into an "easy-believism" where assurance and church membership are granted merely by walking an aisle. It is the conclusion of the reviewer that the pendulum has overswung. What we need today is a reemphasis upon the three bases of assurance, emphasizing especially the work of Christ and the witness of the Spirit, *but not neglecting the marks of conversion*. By doing this we will return to the biblical methodology, which alone is capable of producing spiritually fit and psychologically secure believers.

DAVID S. DOCKERY
FORT WORTH, TX

Commentary on Romans, by Ernst Käsemann, trans. and ed. by G. W. Bromiley. Grand Rapids: Eerdmans, 1980. Pp. xxx + 428. \$22.50.

This major commentary is a translation of the fourth German edition of *An die Römer*. In his Preface Käsemann relates that at the very outset of his theological education the course of his whole life and study was decided. The decisive factor was a lecture on the epistle to the Romans which, according to

Käsemann, has been the most important literary document for his studies. He states that "the emphasis will lie on what Paul meant theologically" (p. vii), and that he proceeds normally "on the assumption that the text has a central concern and a remarkable inner logic that may no longer be entirely comprehensible to us" (p. viii). This emphasis on the unity of Romans is a strength of the work.

The format of this book is certainly not its strongest point. After supplying a detailed outline (pp. ix-xi) which is quite similar to that of many other commentaries, Käsemann lists the works which he has used most frequently (xiii-xxvii). The commentary plunges right into the text of Romans; the lack of a historical introduction to the epistle is a definite weakness. The English translation is evidently quite literal. Some sentences are quite long and include awkward phrasing. Documentation is by parenthesis, not footnotes. This is another factor which contributes to the laboriousness of reading through the commentary, though in fairness to the author it should be noted that this was probably not his preference (p. vii). The lack of an index is also a weakness. Probably the strongest point of the format is the inclusion of extensive bibliographies for every section of the epistle. These will be helpful to the serious student who needs to keep abreast of scholarly periodical articles on specific topics throughout the epistle. Those who wish to use the English edition with the German will be pleased to find the page numbers of the German bracketed in the margin.

It should go without saying that some of Käsemann's theological perspectives will not be shared by inerrantists. Though he emphasizes the unity of the letter in his Preface he still allows that Paul may contradict himself (p. 57). Romans 16 may be merely an appendix which was not originally attached to the rest of the epistle (p. 409). The concluding doxology (16:25-27) is viewed as inauthentic and dating from the beginning of the second century or even later (pp. 427-28). Since he is at a loss to interpret 7:25, he takes it as "the gloss of a later reader" (p. 212), even though he recognizes the precariousness of going against the whole textual tradition of the passage (p. 211). This is especially surprising in light of an earlier comment: "Removing problems through textual criticism is highly dubious" (p. 11).

Käsemann's exposition seems to be permeated by three main themes: (1) justification by faith as the central idea of the epistle (e.g., see pp. 23-24), (2) apocalyptic eschatology and the two aeons (e.g., see pp. 141-42; 220; 312; 317), and (3) Paul's opposition to supposed enthusiasts (charismatics) in Rome (e.g., see pp. 242; 331ff.; 350ff.). The first of these three themes will be accepted by most conservatives since it is so traditional. It is not so easy to accept the emphasis Käsemann gives to the other two themes, however. Another questionable emphasis is found in several places where Käsemann injects baptism into the exposition (e.g., see pp. 146, 227, 244, 327, and 362).

Due to the author's scholarly prestige at the forefront of recent NT scholarship, this commentary will undoubtedly be widely used. This is deservedly so since it is a work based upon a lifetime of study and since it is so comprehensive in its exegesis and interaction with modern scholarship. However, I hesitate to agree with other reviewers who have stated that this commentary is the "best available," and that it is the "most important"

Romans commentary of the twentieth century, surpassing all others. These generalized superlatives obscure such questions as *best for whom* and *for what?* Scholars will certainly need to be aware of Käsemann's work; however, expositors may find more help from other sources. This is not to say that expositors should not be scholars but that expositors are not necessarily asking the questions which Käsemann seeks to answer (and vice versa). In other words, Käsemann's excellence lies in his detailed interaction with Romans in terms of contemporary critical scholarship. Those who seek to explain Romans to the people in the pews will find more help in such sources as Hendriksen (also reviewed here), Murray (NICNT), and Cranfield (ICC). If generalized superlatives are called for, however, my vote goes to Cranfield as the work which surpasses the others.

DAVID L. TURNER

Dynamics of Spiritual Life, by Richard F. Lovelace. Downers Grove: Intervarsity, 1979. Pp. 455. \$8.95. Paper.

Historically, Roman Catholics, with their concern for renewal, have been the "spiritual theologians" while Protestants have largely neglected this area. Writing from the Reformed perspective, Richard Lovelace has helped to fill this void by writing a spiritual theology for Evangelicals. Lovelace has demonstrated that Reformed theology is not necessarily intolerant or lifeless. He is quite open to other traditions within Christianity, including Pietism, Anabaptism, Neo-pentecostalism, and the historical renewals within Roman Catholicism. The model for the study is the Puritan-Pietist tradition of Jonathan Edwards, who in *Religious Affections* analyzed the psychology of conversion, as well as true and false revivals. The book is a history of renewals from the first great awakening of the 1740's to the Jesus movement of the past decade.

In the first half of the book, Lovelace has distinguished between primary and secondary elements in renewal. Central to renewal is a proper understanding of the atonement and justification. He says, "the substitutionary atonement is the heart of the gospel, and it is so because it gives the answer to the problem of guilt, bondage and alienation from God" (p. 97). Even the father of American Liberalism, Horace Bushnell, commented late in his life, "there is something in the sacrificial view of Christ's death which speaks to needs deep within the human heart as nothing else" (*ibid.*). Lovelace points out that in renewal, people come to Christ initially for a variety of reasons. Some of these are loneliness, anxiety, meaninglessness, suffering, and others, but only those whose eventual motivation is to turn from their sin to God and receive the answer to sin in the work of Jesus Christ are *lastingly* converted. He says that because we have traditionally muted the emphasis on sin, many persons experience a two-stage conversion, but we should recognize that no conversion is complete that does not deal with the problem of sin. "If all our preaching were properly centered around this problem and its answer in the cross, the number of two stage conversions would probably decrease sharply" (p. 109). The treatment of primary elements in renewal provides excellent discussions of sanctification, the indwelling Holy Spirit,

and authority in spiritual conflict, which is one of the better sections, along with the aforementioned topics of atonement and justification.

The second section of this part of the book deals with the secondary elements, which according to Lovelace flow out of the primary elements. He identifies the secondary elements as: orientation toward missions, dependent prayer, community among believers, theological integration, and disenculturation. Theological integration, he says, "is necessary because the sanctification of the mind is critically important, leading to a developed understanding of the mind of Christ under the Holy Spirit's guidance and illumination" (p. 146). Disenculturation is possible only when we rely fully on Christ for justification and sanctification. This involves a release from the entanglement of American culture, which prevents us from reflecting on the diversity of life in Christ. The discussion of the community of believers traces the history of Pietism and its goal of community and renewal. In this section, Lovelace identifies the goal of the book as helping to bring about transformation of the whole church through dynamic renewal and community life in the church (p. 166).

Practical issues like the renewal of the local congregation, how revivals go wrong, live orthodoxy, unitive Evangelicalism, and a large section discussing the spiritual roots of social concern make up the second half of the book. Again the Puritan-Pietist model is proposed. Regarding unity, he treats such important subjects as models of apostasy and recovery, when separation is necessary, and the goal of unity. Lovelace could be classified as an ecumenical evangelical who desires a unitive thrust within Evangelicalism. He observes that currently our denominations seem to break down into two categories: "the smaller, conservative, separatist bodies maintaining the pure church ideal with an antiseptic discipline so strong that it occasionally sterilizes their own creativity; and the large historical descendents of earlier separations, now so indiscriminately inclusive that to Evangelicals they resemble mission fields" (p. 291). He creatively compares these to the white and red corpuscles in the human body, maintaining that both are necessary for life. There must be a balance between unity and purity. Caution given on how to avoid trends toward the reversal of renewals is very practical. The chart showing the effect of such trends (p. 321) nicely illustrates the discussion.

Some of the practical suggestions offered in the latter section of the book will no doubt be open to question. For example, many of the more conservative Evangelicals will question Lovelace's analysis of the benefits of Christian rock music associated with the Jesus movement. He cites approval of the abilities of Larry Norman and others to communicate strongly through song the message of the gospel. Those who were actively involved with Christian movements on university campuses in the past fifteen years will most likely agree with Lovelace's conclusions (this reviewer included). The music of Larry Norman has been the vehicle of transition for many from the world to the Kingdom of light. There are of course inherent dangers in the movement itself, thus the approval must be a cautious one. The concluding section offers prospects for renewal in the future for Evangelicals.

The book offers Evangelicals a sense of belonging to a positive historical spiritual tradition. This alone makes the book worthwhile. But, there is ever so much more. Lovelace takes us back beyond this century to Edwards, Wesley, Zinzendorf, and Franke. He paints for the reader a picture of the spiritual warfare that has existed between Christ and his followers and the cohorts of Satan. This helps us to see that Satan is always ready to challenge any spiritual conflict. The book will provide a much needed tool for the void in the average seminary curriculum, which tends to be too academically oriented in its approach to theology. Here is a book for the neglected area of the study of the Christian life, both individually and corporately. It is a book that should be read by all pastors, and by all Christians for that matter, who are interested in the renewal of the church. Theological students from all traditions should be required to read this book before seminary graduation. *Dynamics of Spiritual Life* definitely has to be considered one of the most important publications in this generation. Let us pray that it will be used by God to bring about the transformation within the body of Christ so strongly desired by the author.

DAVID S. DOCKERY
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New Testament Commentary: Exposition of Paul's Epistle to the Romans, vol. 1, chs. 1-8, by William Hendriksen. Grand Rapids: Baker, 1980. Pp. x + 303. \$14.95.

The appearance of vol. 1 of Hendriksen's Romans commentary is an exciting event to the student who is aware of both the challenges of Romans and the excellencies of Hendriksen's previous works. The reputation of this author is such that this review need not belabor it. Suffice it to say that the commentaries of William Hendriksen are among the best general purpose commentaries available today. Of course, there are commentaries which contain more critical and exegetical material, and commentaries which contain more "devotionalizing," but Hendriksen's works provide a well-balanced alternative to both sterile exegesis and devotional drivel.

The format of the Romans commentary does not vary from that of other volumes in this series. After a modest introduction to the epistle (pp. 3-31), he launches into the exposition of the text. An outline of the book found in the introduction (p. 30) is repeated before each section as it is discussed. Justification by faith is viewed as the theme of the epistle and the outline develops this theme as (1) Real and necessary (Romans 1-3), (2) Scriptural (4), and (3) Effective (5-8). One could wish that this outline was more detailed and that it was developed in a more parallel manner. References to Greek words and syntax are regularly handled in footnotes. Interspersed throughout the commentary at appropriate places are practical anecdotes and poetic excerpts. At the end of each section of exposition there is an excursus on "practical lessons" (preachers will find these valuable) and a summary of the section.

Hendriksen is certainly to be commended for his well-balanced presentation. In how many commentaries does one find *both* text-critical studies *and* warmly devotional excerpts from well-known hymns (e.g., pp. 168-69)? Hendriksen is thus a rebuke both to the ivory-tower technician and to the shallow exhorter who merely drops worn-out clichés.

Another area of commendation concerns the manner in which Hendriksen disagrees with others. He is not one to avoid critical interaction, but he does it with great kindness. The foreword (p. v) includes this statement, "Here and there I disagree with those for whom I have the highest respect, and whose writings I warmly recommend. May the cause of the gospel prosper even through differences in interpretation!" A specific example of this irenic spirit is the frequent dialogue with the Lutheran Lenski, who tends to be more Arminian than Hendriksen. See especially n. 30, p. 63, where praise is lavished and criticism is offered in the same sentence!

A few areas of interpretation ought to be briefly noted. It seems that Hendriksen's useful introduction may have oversimplified the question of the composition of the church at Rome (pp. 20-22). He views the church as composed mainly of Gentile Christians. Cranfield's reticence to be dogmatic on this issue (*Romans*, ICC, 1:18-21) is preferable to me. On p. 20, n. 7, Bauer should be spelled Baur.

In the discussion of the threefold παρέδωκεν (1:24, 26, 28) Hendriksen concludes that the meaning is an active and final judicial abandonment by God (p. 75). One could wish that the question of natural theology was handled in more detail, but, after all, that question may be outside the realm of exposition. Related to this question, I believe Hendriksen is correct in taking the participle κατεχόντων (1:18) as conative (p. 68). Men created in God's image can only *attempt* to suppress God's truth—they cannot totally accomplish that suppression. At the bottom of p. 68, n. 34, the word "conative" is wrongly changed to "conotative" in point c.

With reference to 3:9, a notoriously difficult passage, I agree with Hendriksen (pp. 119-20) that προεχόμεθα is the correct reading and should be understood as an active voice, "do we excel?" I am not so sure, however, that οὐ πάντως should be rendered as a decisive negation, "absolutely not, not at all." Hendriksen's reason for translating it this way is the "*radical nature of the explanatory and confirmatory quotations in verses 10-18*" (p. 121, n. 81), but this is not convincing. In light of the question and answer of 3:1, which seem to imply an advantage for the Jews, 3:9 is better understood this way: "What then? Do we excel? Not in every way. . . ." Thus Paul seems to be saying that although the Jews have a certain limited advantage (3:1-2), they have no advantage at all regarding sin, since Paul has previously shown that both Jews and Gentiles are under its dominion (3:9). Though most authorities agree with Hendriksen here, Thayer (*Lexicon*, p. 476) and Cranfield (*Romans*, ICC, 1:190) support οὐ πάντως as a limited negation. Hendriksen's view seems to put 3:9 in contradiction to 3:1.

The exposition of 5:12 is quite noteworthy in that the last two words (πάντες ἡμαρτον) are interpreted as actual, personal sins (pp. 178-79). Here Hendriksen parts company with Murray (*Romans*, NICNT) and many other advocates of representative or federal headship (Note the humorous final

sentence of n. 153, p. 179!). However, Hendriksen believes that 5:12a and 5:15b affirm that "*the entire human race was included in Adam*, so that when Adam sinned, all sinned" (p. 178). Thus he seems to take a view more along the lines of realistic or seminal headship. I would agree with Hendriksen that πάντες ἡμάρτον refers to actual personal sins but I wonder whether 5:12a and 5:15b can sustain the realistic view. There is a difference between asserting that all are sinners *because* of Adam and asserting that all sinned *in* Adam.

One final area of interpretation must be briefly mentioned. Hendriksen does a fine job of handling the difficulties of Rom 7:14-25 (pp. 225-30). He discusses whether these verses describe an unbeliever, an immature believer, or believers in general, and correctly (in my opinion) settles upon the view that even the most mature believer experiences such daily struggles.

In conclusion, this is a fine, well-balanced commentary. Serious students will want to complement it with Murray (NICNT) and Cranfield (ICC) where more detailed attention is given to critical and syntactical questions. Expositors of God's Word will be greatly aided by both its concise summaries of exegetical questions and by its practical insights. The appearance of the second volume with its section on Romans 9-11 should prove to be interesting to premillennialists like myself who have been tantalized by the author's statements on pp. 30-31 and 266-69! We hope that Dr. Hendriksen will continue to have the health necessary for him to carry on his excellent work.

DAVID L. TURNER

The Gospel in America, by John D. Woodbridge, Mark A. Noll, and Nathan O. Hatch. Grand Rapids: Zondervan, 1979. Pp. 286. \$9.95.

This work is not to be confused with another book on the popular ascendancy of Evangelicalism in America. Neither is it a full-scale history of American Christianity like Ahlstrom's or Gaustad's. Rather, as the subtitle indicates, it is a series of "themes in the story of America's Evangelicals." It is indeed a delight to recommend this fine work which helps us to understand present-day Evangelicalism better by seeing it in light of its roots.

The three authors have combined their efforts to provide a much-needed synthesis of our past. They explore the background of seven themes that have been important for the present. These themes include theology, the Bible, revivalism, separation, the church, the nation, and society.

The reader is led through the divergent streams of Christianity that have produced contemporary Evangelicalism. Contrary to Donald Dayton's view that our roots are to be found in Finney's revivalism or Bernard Ramm's contention that our roots lie in protestant scholasticism, the authors reveal how Jonathan Edwards, Charles Finney, Charles Hodge, Barton Stone, D. L. Moody, and Billy Graham have influenced the development of American Evangelicalism. It is interesting to note the importance of revivalism represented in this list. With the exception of Hodge, all have played important roles in major awakenings in America.

As is often the case with multi-authored works, the quality is uneven at times. This also causes duplication of several discussions. The outstanding

chapters are 2, 4, 5, and 8. In these chapters, one sees the trauma of the division caused by the Fundamentalist-Modernist controversy, the priority of the Bible in Evangelicalism, the prominence of revivals, and the continued temptation that has again and again faced Christians—equating American loyalty or patriotism with Christianity.

The authors are quick to point out the weaknesses as well as the strengths of the movement. Three common themes are seen repeatedly: individualism, revivalism, and separatism. An understanding of the mistakes that have been made in the past will help us avoid similar mistakes in the future. It will bring balance and not reaction to our theology. We can see that historically Evangelicals have participated actively in social action. This understanding will help us avoid the reaction of fundamentalism in the early part of this century. We must not become one-dimensional in our theology or missiology, but realize that each has a vertical and horizontal dimension. It is also obvious that Evangelicals often have been too quick to separate, especially over secondary issues. We must see the importance given to unity in the New Testament and in the early centuries of the church and seek to maintain it for our day as well. Yet, it must never be forgotten that Evangelicalism has always defended the historic orthodox faith and orthodoxy must never be sacrificed for unity.

This book is primarily intended for the general audience, but it could also find a place in the classroom. Generally, it is well written, with few mistakes. The bibliography is quite brief, but the index makes the book very useful. The book is yet another significant contribution by the new generation of Evangelical historians.

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Karl Barth and Evangelicalism, by Gregory C. Bolich. Downers Grove: InterVarsity, 1980. Pp. 238. \$6.95. Paper.

Interest in Karl Barth's theology is once again on the rise, especially within the Evangelical community. There is hardly an Evangelical seminary (from the Evangelical right [Dallas] to the Evangelical left [Fuller]) that does not offer a course in Barth's *Dogmatics*. Cornelius Van Til, in the 1940's, declared that Barth and his followers were not part of a new *orthodoxy*, but a new *liberalism*. Many viewed this as a definitive statement and thus declared Barth a heretic without bothering to labor through the massive *Dogmatics* for themselves. Recently, Evangelical theologians have begun to read Barth (at least in part) and the result has been astonishing. Seldom has there been a theologian who so carefully presented his findings with painstaking exegesis coupled with such a grasp of historical theology. This is not to mention the homiletical and ethical gold mines which can be found; for Barth was first a pastor and his theology was done for the church.

Gregory Bolich has given us a challenging reassessment of Karl Barth which will prove useful as an introduction to Barth's thought (especially section 3). Bolich's contention is not that Evangelicals should adopt Barth's thinking *per se*, but that his methodology should serve as a pattern for doing

theology. By this, he desires for theology to be stated from a positive didactical (and dialectical) standpoint as opposed to a defensive polemic. Bolich argues, and somewhat convincingly, that the modern world will listen more attentively to such a methodology. The tension for the Evangelical comes in attempting to communicate to the modern man without sacrificing any element of truth.

The author begins by identifying the present crisis within an ever-maturing Evangelical theology. He surveys such issues as inerrancy, propositionalism, and the discussion concerning the social dimensions of the gospel. Within this crisis, he identifies the various positions as well as the different ways theologians have responded to Barth. Those listed as "foes" of Barth, according to Bolich, are: Clark, Gerstner, Pinnock, Ryrie, Schaeffer, Brown, and Montgomery. Barth's "friends" are Brown, Carnell, Daane, Bloesch, Ramm, Runia, Bromiley, Packer, Ladd, Henry, Bruce, and Bockmühl. This classification should not be taken as an absolute rejection by the former group or as complete acceptance by the latter. I must agree with Bolich that to listen and learn from Barth is not necessarily to accept every or even any thought of his without revision or qualification.

While acknowledging that a book of this nature is necessary, and overdue, I must take issue with Bolich's apparent acceptance of Barth's view of Scripture. Barth's mammoth contribution to the subject of revelation is simultaneously lacking in a detailed discussion of inspiration or even illumination. Barth was indeed a champion of special revelation and his emphases upon the living word, the written word, and the preached word as the three aspects of special revelation were indeed worthy. Yet, somehow he failed to appreciate fully the *uniqueness* of the written word as the *inspired* word of God. Barth's view, which Bolich believes will help bring renewal to Evangelicalism, that the written word, is only a record of God's revelation is sadly lacking. I contend that anything short of stating that the Bible is at least the revelation of God's revelation must be questioned. Barth proposed that revelation is personal but not propositional. Why not personal and propositional? Thank goodness for Barth's own inconsistency that allowed him to write the multi-volume *Dogmatics*. How else can theology be written except by propositional statements? Consistent Evangelicals must reject Barth's content regarding the issue of Scripture, and his methodology as a model is suspect.

Second, I must question Bolich's view that Barth as a model will bring about a more positive Evangelical theology. Barth's theological life was seemingly a constant polemic: early in his career with the liberals like Ritschl, Harnack, and Hermann, and later, as he moved closer to orthodoxy, with Brunner, Bultmann, and Tillich. Everyone knows of the classic confrontation with Brunner concerning general revelation. Bolich has also neglected Barth's political ethic, it seems. It appears to me that theology since the time of the New Testament has contained polemical elements, and out of these polemics have grown the basic articles of the Christian faith. Yet, to avoid reactionary theology, Bolich is correct that a positive, didactical Evangelical theology must be clearly articulated within the near future. I would offer as an example the present controversy over Scripture, since that is the area in

which Bolich also chose to operate. Why should we not state our position positively, rather than negatively? Should we not affirm that God's revelation is both propositional and personal, that is that God both speaks and acts in history? Could the nature of Scripture not be described as true, trustworthy, and authoritative instead of using negative descriptions like inerrancy and infallibility? I believe that we could do so without compromise and simultaneously communicate more accurately with the layman in the pew. If this is Bolich's contention, and I think it is in part, then it certainly should be considered.

Even with these shortcomings, Bolich's contribution is nevertheless beneficial. While not as helpful as Bromiley's *Introduction to the Theology of Karl Barth*, it is still most insightful into this century's most productive theologian. Barth's methodology can provide a helpful model for Evangelicals in many areas. Barth should be read critically and compassionately because there is much to learn from the man who was *the* theologian of the twentieth century.

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